EDITOR'S FOREWORD

AS ANNOUNCED in March we give the Marathi Mission the right of way in this number. Much is left unsaid and unsung, yet enough is printed, we trust, to add to the interest of those who are studying India this year.

WITH this number we close our symposia on the Missionary and the League. Judging from reports the discussion has contributed not a little to the theme of the day.

AN EASTER message is to be found in Dr. Ross's article on "Our Gift to God."

NEXT month Madura and Ceylon will have a chance to speak of their work. We hope also to print an article on the Purchasing and Publishing Department by Mr. Hosmer, and perhaps to name at the same time the latter's successor.

SOMETHING for everybody is our motto. If a reader fails to find what he needs, he should let us know.

THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman, Mission Studies,* and *Monthly Bulletin*

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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THE AMERICAN MARATHI MISSION

THIS was the first American Christian mission established in India and the first mission of any Protestant denomination permanently established in Western India. The first Marathi missionaries of the Board sailed in February, 1813, and began work in Bombay in the fall of that year. There are now nine mission stations and one hundred and fifty-one out-stations. There are fifty-one missionaries, including wives and single women, ordained and unordained workers, educators, physicians, nurses. The Indian associates number six hundred and fifty-one, of whom forty-three are ordained pastors and preachers, forty-three unordained preachers, two hundred and eighty-seven men and one hundred and forty-six women teachers, fifty-four Bible-women, and seventy-eight other workers.

Sixty-seven organized churches are at work in the Board's Marathi field, of which nine are entirely self-supporting. The communicants number about nine thousand, and the total Christian community connected with our church is sixteen thousand. The additions average five hundred. There are one hundred and seventy-five Sunday schools with about seven thousand membership.

The mission maintains five training schools with about one hundred students, nine secondary schools with about eight hundred pupils, one hundred and eighty-four primary and kindergarten schools with seven thousand three hundred pupils, and ten industrial schools with over three hundred pupils. Not quite half of the pupils are professing Christians, though the others are effected by the Christian atmosphere of the schools.

THE MISSIONARY AND SOCIAL REFORM IN INDIA

CONSIDERABLE discussion has taken place in various publications over some remarks made by Mr. K. Natarajan last September, at Jubbulpore, before the Mid-India Missionary Association. As editor of the *Indian Social Reformer*, Mr. Natarajan has a strong position of leadership and therefore is to be seriously taken. Among other things he said at the meeting that, though he was not a Christian in the sense that we consider ourselves Christians, he would have to say that if in the management of Indian affairs those from the West who served India in other spheres adopted the attitude of the missionary and worked as coöperators with India and with Indians rather than insisting upon Indians coöperating with them, a few foreigners, nearly all the perplexities of the Indian problem would disappear. He readily gave utterance to a conviction that the status and prestige of Christian missionaries in India never stood higher than it does today.

Mr. Natarajan gives various reasons for the position of greatly enhanced possibilities which Christian missionaries now occupy in India. One is the effect of the war which, by exposing the illusory character of material greatness and power, brought into relief the reality and permanence of the Christian spiritual element of Western life which missions represent.

Another is the effect of the Indian constitutional reforms, which have certainly established, in theory at least, that there is no dominant race in India, thus removing much of the handicap which Christian missions as representatives of a dominant race have had to work under. Thirdly, there is the example of Gandhi, who has always acknowledged the absolute and literal value of Christ's teaching as a guide to men and nations. In addition we should remember the new angle of vision of Christian scholars, thinkers, and workers in approaching Indian life and thought as contributories to the world's spiritual heritage. Finally, there is the national spirit itself, so prominent among the Indian Christian communities today. This has effectually swept aside the long-standing impression that Christian missions were actuated by the policy of denationalizing converts to Christianity and their descendants. For these and perhaps for other causes, Christian missions today are in a more favorable position than ever before to coöperate with Indian reformers in the vast problems confronting the latter.

According to this prominent Indian editor, the American missionary can take the lead in pushing the Indian prohibition movement; in fighting for the removal of prostitution; in caring for the outcastes and destitutes; in elevating and emancipating the depressed classes; in community service, where Christians and non-Christians, men and women interested in social and humanitarian work, can meet together, live together, and thus practically demonstrate the entire compatibility of Christian with national ideals.

Especially do Christian missionaries have an unequalled opportunity of exercising their mission of peace and goodwill among the nations and therefore of helping materially in the solution of the great race problem.

THE "HERALD," A NATIONAL MONUMENT

THE well-known journalist, Dr. Talcott Williams, said recently in a letter to the Rooms that he hoped the early files of the *Missionary Herald* would be placed in a fireproof building. He gave as his reason that when the world became both sane and Christian ("it could not become one without becoming the other"), this organ of the American Board would be deemed by historians a national monument of the first importance. There is something quite sobering in this expression of such a student of human affairs the world over as Dr. Williams has always been. As in the past, so in the future, may the *Missionary Herald* faithfully reveal the impress of America upon the mind and life of the world!

READJUSTMENTS IN CANTON

DIFFICULTIES, too involved and prolonged to be recounted in this note, have for some years disturbed the peace and hindered the progress of the South China Mission of the American Board. These difficulties have been increased, in part, because of its small size, and the limitations of its scope. After earnest and extended effort to remedy the trouble, the Prudential Committee, with the assent of the Woman's Board of Missions of the Interior, which has shared in the Canton undertaking, took action, resulting in the closing of the mission organization, while providing for the continuance of the work in the South China field through aiding union organizations and coöperative lines of work which have been notably developed at Canton. The procedure is not yet complete, the disposal of the property of the Boards being still a matter of negotiation.

It is not too soon to announce to the constituency of the Boards the change that is being made. The Woman's Board of Missions of the Interior has arranged to close its Girls' School in Canton with the end of the present school year. The American Board has accepted the resignations of four of its missionaries, Mr. and Mrs. Nelson and Mr. and Mrs. Miller, the former having previously allied themselves with a new independent American-Chinese school.

With the disbanding of the mission and the forming of more direct coöperative association, the American Board will continue its providing of a teacher (Mr. Johnson) for the Union Theological College and an annual grant toward the maintenance of the institution; also an annual grant toward the flourishing Middle School (boys'); also an annual grant toward scholarship funds for the aid of promising students; also an annual grant toward district evangelistic work under direction of the Coöperative Evangelistic Committee representing all the forces working in the area. The Woman's Board of Missions of the Interior, though closing its Girls' School, plans to continue its work for girls through substantial aid to the Union Normal School, of which it has heretofore supplied the principal, Miss Lowrey.

It is with deep and sincere regret that the Boards have taken this step which closes the career of an historic mission; but as repeated efforts to find another satisfactory way out were unavailing, this course was taken as best promising to conserve the results of former years and to continue our Congregational missionary contribution to the South China field. It is hoped that the disappointment may be overborne by a real and gratifying gain, as chance is given for these Boards to try out an important experiment in coöperative missionary work, wherein, without separate mission organization, they may yet share in forwarding the Christian movement in Kwangtung. In no mission field of the world could that experiment now be more largely or perhaps more hopefully tried than in Canton. At this time, when the call for union in missionary work is more insistent, it will be cause for rejoicing if a real step forward in this direction can be taken and held by the Foreign Mission Boards of our churches.

A POSTHUMOUS APPEAL

ON the 15th of September, 1922, Emil Lindstrom, one of the American Board's most promising recruits for the Marathi Mission, died at Bombay. He had been on the field but a short time. Yet in that brief period he was somehow able to identify with his own personality Bombay's most crucial need today, a Community Center. Like others before him, he found this third largest city, "somewhere east of Suez," teeming with Christians from up country who were fast becoming lost, physically and morally, because the missionaries and other Christian leaders could have no contact with them. Living in out-of-the-way places they were easily falling into temptations too great for them to meet alone. He found other conditions which need not be named here. The situation gripped him tremendously. He laid his plans before his station. They were adopted unanimously. They went before the mission and were at once approved even though no funds were in hand, or even in sight for the enterprise. Now they have been laid by one of his colleagues before the church in St. Paul that supported him and before the people (entire community) of his home town, Anoka, Minn. The response is gratifying. New money from old friends is forthcoming. Though dead, this young Christian apostle still speaks with power.

It is too soon to report the actual erection of a Community House in Bombay, but enough has been pledged by the St. Paul and Anoka friends to give the Bombay workers something other than plans and hopes. A Lindstrom Memorial seems assured. God grant it may materialize. If it does, then this "most Christlike of missionaries" (as an educated Indian called him) will not have died in vain.

MARATHI AND MONEY

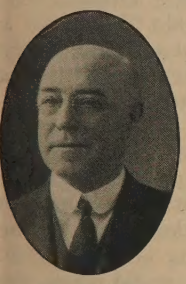
LAST fall, when the appropriations of the American Board were made, announcement had to be sent to the various missions pointing out the seriousness of the situation and preparing the missionaries for a

possible curtailment of funds and work next year. One reply from the Marathi Mission is worth serious thought at this juncture. It is from Joseph L. Moulton, of Rahuri:—

"I wish this new Radio invention could somehow be attached to this end of the line in each one of the Board's stations on this side of the world, and the other end attached to the ear of every Congregationalist in America. One day's conversation would be all that would be necessary. All that the folks at home would need to do would be simply to listen. The situation in the Board Rooms would change in short order. Instead of having a big problem of Deficit to solve, the real problem would be how to appropriate the Surplus. It is not because our people are selfish. Any good cause in America is backed as loyally by Congregationalists as by any other denomination. But why is the greatest of all causes suffering so much just now for lack of funds? I believe that it is because our people do not really see the needs as they exist."

MR. HOSMER RETIRES

AFTER the first of April the American Board is to be deprived of the services of Mr. John G. Hosmer. We wish it were not so. We would fain have him stay. He is convinced, however, that he should retire, and so we let him go, realizing that if any man deserves a change he does.



MR. HOSMER

His has been a peculiarly arduous task. Pleasing everybody is no sinecure. The publishing and purchasing agent has to bear the brunt of criticism aimed at the business end of the Board. He must satisfy all types and temperaments, and that, too, in a thousand different details. Withal he must retain his belief in man, his love for the missionary cause and a loyal spirit of coöperation.

Mr. Hosmer has been singularly successful in this; in no case more so than in his relations with the Editorial Department of the Board. The editors of the *Missionary Herald,* particularly, owe him a large debt of gratitude. His heart has been in the *Herald's* work.

The following resolution regarding Mr. Hosmer was adopted unanimously by the Prudential Committee at its meeting March 13th:—

The resignation of Mr. John G. Hosmer from the office of purchasing and publishing agent of the American Board removes an able and loyal official, whose loss will be widely felt. He has been in the service of the Board for about twenty-four years, most of the time at the head of his department. The contacts of his department with missionaries on the field and on furlough are constant and intimate; with the constituency at the home base also he has been in direct association. Mr. Hosmer has endeared himself to our entire missionary force by his painstaking attention to their multiform needs, and he has made both gracious and effective the business dealings of the Board with a host of churches and individuals throughout the United States and Canada.

It has been largely due to his enterprise that this department of the Board's operation has been brought to an efficiency that has won commendation both at home and abroad. His promotion of the Illustrated Lectures that have become so important a feature of the Board's educational program is one notable achievement.

Through all the years of Mr. Hosmer's service it has been apparent that he was working not only with business zeal but with missionary interest; that he had a genuine devotion to the Board's work and workers which supremely qualified him for his task.

The Prudential Committee deeply regrets that he feels it necessary now to withdraw from the work and the associations which have become so established; it trusts that friendly connection may still be maintained with the Board Rooms and with fellow workers who remain in them; and it wishes for Mr. Hosmer many years of happy remembrance, cheerful occupation, and joyous outlook.

SECRETARY ALDEN CLARK RETURNS TO INDIA

"ONCE a missionary, always a missionary," is sometimes said of those who go out under the American Board. Even when our workers are forced home on account of health or family considerations, as a rule they continue to bear the marks of the foreign service of the church, and they love to have it so. In spite of the professional and business connections they may form at home, and the hundred and one ties which bind them to this country, they look back to their American Board days as the high water mark of their lives. Occasionally these detained missionaries are able to return to the field, and then there is rejoicing all around the circle.

MR. CLARK

In the case of Rev. Alden H. Clark the lure of the field leads him to surrender an important secretaryship in the home office of the Board. Mr. Clark went out to the Marathi Mission in India in 1904, where he was engaged principally in evangelistic work and in the training of teachers for Christian and government schools. Gradually a little school grew up in his own home and it seemed best for the family to return to America and spend a series of years in the education of their children. At that time the Board was looking for some one who could devote his energies to candidate work in connection with the home department, and the position was offered to Mr. Clark.

During the past five years as candidate secretary he has devoted himself to the visitation of educational institutions in all parts of the country, to conference with prospective candidates, to the increasingly heavy correspondence with volunteers, to the preparation of their papers when applications have been received, to the presentation of these papers to the Prudential Committee, and to the conduct of the annual training conference in June. Dur-

ing this period Mr. Clark has prepared and presented to the Board two hundred and sixty-six sets of papers. In addition he has delivered lectures at certain colleges and seminaries, made many addresses before churches, and written one of the best mission study text-books ever produced, "India on the March." We now see Mr. Clark on the march toward India. He expects to sail in April for his old field, leaving Mrs. Clark and the children for a period in this country. He returns at an auspicious time, as the Marathi force is sadly depleted by death and withdrawals on account of ill health. He will receive a great welcome. So our loss in the office is the mission's gain. We shall miss Mr. Clark keenly and it will be no easy task to fill his place. So far as we recall he is the first secretary from the Boston office to go into missionary service. We consider that he is moving up as well as out.

THE BOARD AND THE BIBLE

FROM Athens word comes that nine boxes of Bibles in modern Greek, which were held in the Customs House for over two years because of the position of the Orthodox Church against the Scriptures in modern Greek, have been released by the special order of the Minister of Finance in the new Greek Government.

The American Bible Society is to be credited with the expression that the Bible is "the only way out of the dark." This applies especially to the Scriptures in the vernacular wherewith the Bible Society arms the Board. There are many in Greece who cannot comprehend Truth unless their Gospels be written in the language of the day. We are to feel greatly encouraged, therefore, over this little note of news, even though the number of Bibles involved seems so small compared with the greatness of the need.

Secretary Mann, of the Bible Society, says: "The Bible is the only book never off the press. Moreover it is a book that could be delivered in hundreds of languages to millions of people if paid for. It is largely, therefore, a matter of dollars and cents. The scholarship of the Church is equal to the gigantic task of translation if it can only be made available. The mills are equipped to furnish the paper and the presses to print the sacred words if only funds are at hand to meet the expense. The man power and woman power also of the Church are adequate for the task of distribution. Is it not true that the only thing wanting is money to finance the venture? No other phase of the Church's work produces so large a return for the same amount of money and service."

Why then should not our own denomination join with other units of the Church of Christ in making possible an adequate Bible program for the world? We can well pray that God may stir the hearts of those whom he has richly endowed with material things to see that this opportunity of the age is seized. If a great wave of generosity were to sweep the Church in behalf of the Bible for the world, it would bring a revival of spiritual life to our own membership, not to speak of the countless millions in foreign lands who have not yet had an intelligent opportunity of knowing Jesus of the Gospels. The translation and distribution of the Bible is fundamental to the Board's success as a spiritual force in the world.

A FACT WORTH CONSIDERING

ON January 12 an American in a Turkish city, friendly toward the Turk, remarked: "It is only a month since the Armenians left, but even the Turks are beginning to feel the pinch very keenly in the matter of skilled labor. With a ruined city to rebuild there are no skillful masons or iron workers left. The villagers are complaining loudly because they can no longer get axes or plough-shares or pruning-hooks that are good for anything. One can hardly refrain from smiling at the irony of the situation. But the dominant feeling is one of pity. Is there anything sadder in the world than the spectacle of a people that are blind and who insist that they have the keenest sight in the world?"

These significant words should be taken to heart by those who "see no future for America in Turkey."

TAKING A BIG CITY FOR MISSIONS

A mass movement for missions—that is what Rochester, New York, experienced February 24-26. Under the leadership of the Foreign Missions Conference and with the fine aid of the Rochester Federation of Churches, sixty-two speakers, missionaries and secretaries, covered more than one hundred and fifty appointments in and about the city. Twenty-five hundred filled the church where Dr. Robert Speer spoke Saturday night, and later in the evening he addressed an overflow of five hundred more. Sunday afternoon meetings at the Y. M. C. A. and the Y. W. C. A. had record audiences. Two hundred ministers caught the fire from Dr. Zwemer, of Egypt, and Dr. Joseph Taylor, of China, at a Monday morning gathering in the Brick Institute (where, by the way, Dr. Robert R. Wicks, of Holyoke, goes in June). Monday afternoon twenty-five hundred enthusiastic women filled the Baptist Tabernacle to hear President Stuart, of Peking University, and Dr. Ida Scudder, of India. For the American Board Dr. Patton and Mr. White were most cordially received at the South Church, Rochester, at Irondequoit, and at union services at Spencerport and Canandaigua. The churches of Rochester will not fail to register a great advance in their readiness to meet the urgent task of making the whole world Christian.

WHO ARE THE MARATHAS?

By ALDEN H. CLARK

THEY are the celebrated race of warriors in Western India who in the seventeenth century seized many of the territories of the crumbling Mogul empire and became the most formidable power in India. Nobody knows much about their origin. Back near the beginning of the Christian era a Scythian invasion took place in Western India. It is suggested that the mingling of the Scythian people with the inhabitants of the country produced the sturdy Marathas with their distinctive racial type. However that may be the Marathas came to the center of the scene of Indian history with a well-developed language and with outstanding leaders both in religion and in politics. The heroic age of the Marathas may be said to begin in 1630 when Shivaji, their great hero, was born, and when Tukaram and Ramdas, two of their greatest religious poets, were beginning their great work.

A VILLAGE FOLK

The Marathas are fundamentally a village people and their village life has in it attractive elements of democracy. For the most part each family in the village has its own independent farm. Often the holding is inadequate for the large family, but the people are industrious and the struggle for existence has tended to develop sturdy qualities.

The caste divisions of Western India, while forming a serious menace to a true, national feeling, have seemed to be less obtrusive than in other parts of India. The Maratha Brahmin has mingled so freely in all the life of the people as to be considered a vital part of that life. He not only performs the traditional Brahmin priestly offices, but has taken a leading part in politics and in war. It is by no means accidental that several of Shivaji's most intimate friends and advisors were Brahmins and it was Brahmins who wrested from the weakened hands of the later Maratha chieftains much of the power which they had inherited from Shivaji. Yet it is only fair to note that caste jealousies were a principal cause of the downfall of Maratha power and that at present there is a strong anti-Brahmin movement among many of these middle class Marathas.

Even the outcastes in Western India, although they cannot be considered part of the Maratha race, have shown qualities of strength and leadership which are surprising when one considers the degradation of their position in society. They have given to Western India several notable leaders.

THEIR RECENT GREATNESS

The Marathi speaking people cherish the memory of their comparatively recent greatness. At its height their Confederacy was the greatest Hindu achievement of modern times and they still retain a strong national consciousness. This in part accounts for the fact that in the present-day political movements in India the Maratha and Maratha Brahmin have played a part far transcending their numerical strength. It is only a few generations back that their ancestors were administering the government of much of India, and even today several of India's richest native kingdoms, Gwalior, Baroda, Kohlapur and others, are under Maratha Rajas.

A RELIGIOUS AWAKENING

We must, however, never lose sight of the second great fact of Maratha history, namely, that her awakening in the seventeenth century was religious as well as political. The religious reformation preceded Shivaji's acquisition of great political power and he himself embodied both movements. The type of religion which became dominant in Western India, especially among the village Marathas, was the type called "Bhakti" or the "way of devotion." This "way of devotion" as preached by the great Marathi poets, both Brahmin and non-Brahmin, is a higher and purer type of religion than most of the worship of India. It calls men back from mere formalism to the religion of the heart where caste is forgotten and God is supreme.

It is not surprising, therefore, that we find in the Western India of the twentieth century not only many of the principal leaders of Indian politics, but also some of her greatest social and religious reformers. Ten years ago Bal Gangadher Tilak was the acknowledged leader of Indian radicals, while Gokhale rose head and shoulders above all other moderate leaders of India. These two were both profoundly interested in social and religious reform as well as in politics. They and their associates in Western India have been succeeded by other leaders in every expression of India's new life.

MARATHA CHRISTIANS

The historic greatness and strength of character of the Maratha people have two effects on Christian work. They make actual conversion more difficult. On the other hand they mean that among those who are won to the Christian life we find such leaders as the late Pandita Ramabai, the outstanding Indian Christian woman of the last generation, and Rev. N. V. Tilak, perhaps the greatest Indian Christian poet and a remarkable Christian patriot. A third result is that Western India contains many men like Sir Narayan Chandavarkar, who gladly acknowledges his supreme obligation to Christ and who actually expresses His spirit in a remarkable degree in his own life and service, although he has not been baptized as a Christian. Such Christlike movements as the Servants of India Society and the Depressed Classes Mission have their origin and their great strength in the Maratha country. The work of the Marathi Mission because of its difficulties demands great tact and patience, but because of its great possibilities challenges our faith and kindles our vision.

OUR GIFT TO GOD

By HUGH GORDON ROSS

"THE heathen for thine inheritance, and the uttermost parts of the earth for thy possession." This is God's gift to Christ, but it can never become his, save through our coöperation. In other words, Christ can only receive *his* gift *from* God by way of the gift that *we* give *to* God. God has no way of making the uttermost parts of the earth the possession of his Son, apart from the service rendered by human lives that have themselves been touched and redeemed by Jesus. Our gift to God, therefore, must take the form of just such lives.

But where are we to get them? The only answer to that question is that we must produce them. What I mean is this: We must see to it that the young people growing up in our homes are taught, from their earliest intelligent days, to think nobly of the mission field, and to think of it as incomparably the greatest enterprise in which a human life can be invested. It is to be feared that, in this respect, many of us have, in the past, come grievously short.

In how many of our homes, at this moment, are the lads and maidens actually looking forward to the mission field as a life task? I am afraid the number is very small. Why? Partly because we have failed to give them the proper point of view. Can it be denied by any Christian man that the noblest, the biggest, the most vital and the most fruitful service that can be rendered by any of us to the world as a whole is that we should lay the foundations of Christian civilization where they have never been laid before, and that, on such foundations, we should help to build the temple of the living God? But this is the work of the missionary.

It is a bigger thing, therefore a better thing, a thing of immeasurably greater value, that a man should give his life to this service than that he should become a professor in some renowned university, or a Senator of the Republic, or the minister of the mightiest church in the land. It is a tragedy of the first magnitude that our young men and women should think, as many of them do, that the missionary is engaged in a work of second or third-rate importance, and it is a tragedy for whose existence you and I are not without blame. Let us, from this very day, present the missionary facts and the missionary service to our children in their proper light, and it will be strange if some of them will not turn aside from every other path, to find their loftiest satisfaction in making it possible for Christ to receive from God the long-since promised gift.

But though human lives are indispensable, they alone are not enough. When, some years ago, we sent our boys into the battlefield, did you hear any American arguing that, because he had sent his son, he had done enough, and surely nothing more could be expected of him? On the contrary, there was nothing in the house, nothing in the city too good to be sent to the soldiers at the front. They were out in the difficult and dangerous places, and we were determined that they would be adequately and generously supported, till their work was done. It is not always so, in the case of those who are out on a far more illustrious campaign. Sometimes, having sent the missionary, we fail adequately to support him. When I read the financial page of the *Missionary Herald*, and learn that we have given less in the last month or six months than in the corresponding period of the year before, the question that comes uppermost in my mind is not, What more can I do?, or, What more can my church do?, but rather this, What must that missionary out in Africa or in India think, when he reads his *Missionary Herald?* It must be a simply dreadful thing for the missionary to feel, or even to suspect, that the church at home is not backing him.

A large number of us, and I am speaking from personal experience, have the notion that we are asked, from year to year, for a ridiculously large sum for the maintenance of our foreign work. Let us consider that for a moment. The sum we need, for our foreign work, is two million dollars. That works out at about two and a half dollars a year from every one of our members. I do not hesitate to say that, in view of what God has done for us in Jesus Christ our Lord, and also in view of the wealth that many of our members actually possess, the sum of two and a half dollars a year, so far from being ridiculously large, is, in plain language, trivial. And yet, this amount, trivial as it is, has never been given.

There is something wrong here. Let us go through the churches, from the Atlantic to the Pacific, declaring to the people, in clarion tones, the greatness and the glory of our missionary responsibility. Let us tell them how utterly God is depending upon us; let us expound in words of living fire the awful urgency that is in the Father's heart. Then, I believe, the people will respond, not by giving what is asked, but by pouring out lavish and sacrificial gifts.

This, then, is our gift to God:—

"Give of thy sons to bear the message glorious,
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious,
And all thou spendest Jesus will repay."

THE MISSIONARY AND THE LEAGUE

III

The third and last installment of letters received in answer to the following questions:—

1. How far is a missionary justified in pleading for America's entrance into the League of Nations?
2. Is it within the province of the *Missionary Herald* to advocate such a step?
3. Where shall we draw the line between what is legitimately "missionary"—because religiously and socially vital to the world—and what is distinctively "politics?"

From Rev. G. G. Atkins, D.D.
Detroit, Mich.

I think a missionary quite justified in pleading for America's entrance into the League of Nations; or at least for some more constructive and moral participation in the problems of the world than we seem now inclined to take. The disorganization, particularly of the Near East, complicates every problem; and more than that, the League of Nations is directly in the line of Christian idealism.

I do not believe that you are beyond your field in keeping this constantly before your constituents. A missionary is in a position to speak with less selfish interest, and therefore with more moral power, than almost any one else.

From Rev. Arthur H. Bradford, D.D.
Providence, R. I.

I believe that America's entrance into the League of Nations ought to be considered a question entirely distinct from "politics." If a missionary is led to believe, from observation and experience, that the Kingdom of God can best be advanced by America's entrance into the League of Nations, I think he ought frankly to express his conviction.

The same principle holds in regard to the *Missionary Herald.* If its editors, judging from all the facts at their disposal, believe in America's entrance into the League, I think they ought to express that belief frankly and forcibly.

Personally, I do not think the editors of the *Herald* ought to feel under any obligation to draw a hard and fast "line between what is legitimately missionary and what is distinctively politics."

I hope they will have a genuine freedom of spirit in all their work. If some project essential to the advancement of the Kingdom has been handicapped by being considered as "politics," that handicap ought to be removed by being ignored.

From Rev. Charles Emerson Burton, D.D.
New York

The question which you raise in your general letter regarding the justification for a missionary to plead for America's entrance into the League of Nations is rather a complicated one. My first reaction is that the missionary as a missionary would do well in this particular situation to avoid taking sides, for the reason that he might very naturally be credited with serving as a political agent, whereas as I understand it, in the Near East especially, the strength of our missionary work has been in part due to the fact that our missionaries have been the spiritual advisers and friends of the people, and have had the confidence of all classes, without which it would have been impossible to do their work and surrendering which it will be impossible to reassume work in Turkey.

By the above I do not mean that the missionary should have no convictions; nor even that he should not be permitted as an individual to voice those convictions, always leaving to his good judgment the question as to whether in so doing he is vitiating his influence.

If the *Missionary Herald* is to deal with the question of the entrance of the United States into the League of Nations, it seems to be important that it should be by way of presenting both sides of the question, and with perfect freedom to set forth the advantages which would accrue to the missionary work, if there are such. I think it would be unfortunate for the *Herald* to appear in any way a partisan advocate for the League of Nations.

From William Knowles Cooper
Y. M. C. A., Washington, D. C.

Any citizen, be he engaged in missionary work or in any other work, should have the right to discuss any question on which he has dependable information, and unless he takes the wrong side of a moral issue or engages as a partisan in a political question, I should think he ought not to be called into question by his constituents or by the organization which he represents.

It is, I think, the general observation that missionaries, and indeed all men engaged in religious and welfare work, are, as they ought to be, idealists, and their views are generally colored by their desires. Such a question, for example, as the relation of one nation to another or of one nation to the nations of the earth, which is essentially the question involved in the League of Nations, has to be dealt with as a purely practical question in which idealism may have as large a part as possible in this stubborn world of ours.

The difficulty with the missionaries' point of view with regard to the League of Nations, and other questions as well, is this: that he does not understand the practical difficulties in the way and he is very apt to become impatient and unfair with respect to the motives and actions of men who are in control

of national affairs. I have witnessed this over and over again.

When I read a missionary publication I am seeking a message concerning missionary work. I am not looking for a discussion of political issues. I do not mean to say that I keep my religion in one compartment and my politics in another compartment, but I am inclined to get my information from specialists and experts who know. I think the missionary knows about the progress of civilization in the country to which he is accredited, and he probably is keenly conscious of the need of international solidarity, but I am not sure that he knows how to bring it about, and I am not interested generally in what he has to say upon the subject.

From Rev. William Horace Day, D.D.
Bridgeport, Conn.

I believe the United States ought to get into the League of Nations, with such modifications as would make it consistent for us to do so. I think it is fundamentally a great moral question, and if missionaries have convictions of their own, either one way or the other, they ought to be expected to express them in a reasonable manner.

It would be a splendid thing once in a while if such magazines as the *Missionary Herald* should take a decided stand on a moral question, even if people criticized. I am more and more convinced that with all our enterprises, there is something wrong if once in a while we do not bear a little touch of hostility or persecution.

From Rev. John W. Herring, D.D.
Terre Haute, Ind.

I feel most decidedly on the question of a League of Nations as well within missionary bounds. My personal feeling is that we ought to press for a league, at the same time stating that we in no wise sponsor the type of treaty that is associated in men's minds with the original League of Nations.

From Alfred H. Lundin, Esq.
Seattle, Wash.

There is no limit as to how far one should go if it is the unanimous opinion of those engaged in your line of work that the entrance should be made.

As to the *Missionary Herald* advocating such a step, I believe it would be unwise to insist upon the entrance without some qualification; in other words, advocate an association of nations or something similar to the League of Nations in order not to alienate those who oppose the League. The situation now appears to me to be so vital that it is as much the business of a religious body to advocate something along that line as it is for a church to insist upon the enforcement of law in a city.

This is the opinion of one who voted for President Harding, believing that the policy of "Splendid Isolation" would not be pursued, but that an association of nations would be formed or that this country's entrance in the League of Nations would be approved with certain modifications.

From Rev. H. C. Mason, D.D.
Seattle, Wash.

It seems to me that America's full participation in the program of world reconstruction is so vital to the cause of the Kingdom of God on earth that no man who believes we ought to take our place within the League can with a clear conscience keep silent. And above all, a missionary magazine, which is a world journal, must keep on sounding the "faithful note." Kindly time is playing again into the hands of the idealists, I think. But the burden is still upon the men and women of world vision to speak out their souls no matter what betide.

From Rev. Rockwell H. Potter, D.D.
Hartford, Conn.

A missionary does not abdicate his citizenship, nor does he put on a muzzle as the price of his commission. Let him speak the truth as he sees it.

Let the *Herald* in unsigned articles speak the *mind* of the Board—if that can be discovered. In signed articles let the signer say what *he* thinks.

From Rev. James Austin Richards, D.D.
Winnetka, Ill.

My own position is not to plead for America's formal entrance into the "League of Nations," but I insist in season and out of season that we must come into some effective coöperation with the other nations of the world for the common cause of world righteousness.

I believe the *Missionary Herald,* all missionaries, and all Christians should do just this. It may mean the League as at present constituted; it may mean a limited coöperation with the present League; it may mean a modified League. I am no prophet, nor do I care about these details. They will be answered when we are ready for the essential step.

A VILLAGE SHRINE

Through the doorway shows the "Joyful Bullock"; outside the door is a light pillar—in each stone bracket is a cup of oil in which floats a tiny cotton wick; at the right corner is a pedestal bearing the sacred "tulsi" plant (Balsam).

TO CHURCH AND BACK AGAIN

By ISABEL BROWN ROSE

A BLAZING midday in mid-winter in mid-India. A crude country road wending its wayward trail between two villages in Hyderabad State. A comical cavalcade heading for church service; *i.e.*, a white woman, sheltered by blue glasses, a sun hat and a parasol, sits in a chair which is fastened to two long bamboo poles and is shouldered by four Indian men. A fifth man trots alongside, carrying a bundle which contains several kinds of sweetmeats, a Horlick's Malted Milk bottle filled with raisin water, a loaf of white bread, and an unbreakable thermos flask. A white man on foot brings up the rear.

MR. ROSE

MRS. ROSE

Members of Marathi Mission

Never before have I experienced the sensation of being a corpse or of being mistaken for one. But it so happens that the Lingayet sect in this part of India carry their dead shoulder high in similar fashion, with the body gaily decked out and propped up in a sitting posture, and the head fastened to the back of a chair-like frame. The only difference in my case, from a distance, was the substitution of a parasol for the regulation bunch of plantain leaves which should have waved above my head. I therefore took the precaution to waggle my parasol when approaching any onlookers, in order to testify to the liveliness of the apparent corpse.

The convoy, being unusual in this part of the country, caused a mixture of amazement and consternation to man and beast alike. In one place it was the last straw to an already balky bullock drawing a plough. The bearers lowered me hastily with a bump, and we had to stand motionless by the side of the road, while its owner disentangled the terrified animal from its traces and let it bolt past us.

THE MODE OF TRANSIT

It sounds simple to sit in a chair and be carried—a sort of superior manner of gliding through space.

I can compare it only to riding an erratic and untutored steed. The bearers were altogether untrained and proceeded at an irregular trot, no two

NORMAL OR "GIFTED"?

An average sized man and a normal boy of eight stand at the back. In front are a father and four children who were born misshapen dwarfs—a gift of the gods! They do not work but stroll happily round the countryside, exhibiting their deformities in return for bits of money.

of them in step. Whenever a shoulder grew tired, its owner would promptly raise his end of the pole clear over his head to his other shoulder. These aberrations occurring frequently and at spasmodic intervals, my meditations would be rudely interrupted by a sudden lurch towards any one of the four corners of the chair, and my heart would go pit-a-pat until the normal balance was regained. Yet I found this an excellent mode of viewing the countryside and observing the country folks as they stopped their field work to gaze at us, or as they passed us on the road.

IN THE VILLAGES

On the edge of the village we skirt a broad shallow pool where most of the population seems to be washing itself or its clothes. Under a spreading *neem* tree—not a chestnut tree—the village smithy stands. We recognize it by the huge pair of bellows worked by a chain, a stick, and a pulley. Outside the next door house a woman squats on the ground, making fuel cakes. She mixes straw and manure and plenty of water, pats out a flat round cake, and daubs it by a dexterous turn of the hand on to the wall of her house. Here it will dry in the sun and make excellent fuel. As we turn a corner at the trot, a camel lying tethered in his yard scrambles to his feet with a startled grunt, stretches out his ungainly neck, and stamps on the ground with a ridiculous air of indignant inquiry. Here, just outside the village gate, stands the temple of Maruti, the monkey god and the patron of the village. As we pass his open door we catch a glimpse of his hideous, red-smeared stone image with its long tail curled up towards its head, and with pathetic little oblations of flowers and cocoanuts spread before it.

"THROUGH FIELDS OF THE COTTON AND THE CORN"

Now we head for the open country. Just here it is bare and brown, but we soon come to cotton fields. The bushes, of a low species averaging about two feet high, have evidently been picked. Only a few stray bolls still stick to them or lie scattered on the ground. We remember the snow-like mountains of raw cotton which we saw heaped up outside the ginning mills in the town which we passed through yesterday. Then the road winds "among fields of yellow, yellow corn," the corn being the *jawari*, a species of millet known in some parts of America as "Kaffir corn." The stalks grow five or six feet high and are topped by a clump of small, bead-like grains, a thousand or so to the head. It is the staple food of the people of Western India. Though the fields look like corn fields from a distance, the illusion is spoiled by the scarecrow, resplendent in brilliantly-colored turban in place of the familiar tattered hat and old pipe, and also by the little platforms of straw supported by four sticks. Here the farmer sits all day and backs up the scarecrow by frightening off the birds.

The heat has been trying so far, but now a welcome oasis of green breaks the monotony of the shadeless land. We soon enter a mango grove and enjoy the shelter of the enormous, bushy trees with their glossy green leaves and their fragrant, spirea-like blossoms. We stop and rest a moment by the well which accounts for this luxuriance of growth, while our human horses water themselves. Fascinated, we watch the old-fashioned mode of irrigation still in progress. A dozen bullocks amble down a slope and thereby draw up the water in huge leathern buckets, four bullocks to each. When the bucket reaches the top of the well, its long, funnel-shaped extremity suddenly opens out, and the clear sparkling water thus released rushes down through earthen runnels to the thirsty fields. Then the bullocks are backed up the slope again, while the empty bucket wobbles down for another load. The driver assists the progress of his animals by occasional

OUTCASTE CHRISTIANS

Those with the flags walked one hundred and fifty miles to a conference and preached in all the villages they passed through. In one place they were cast into prison over night.

yells and whacks and twisting of tails, and by a plaintive sing-song. The creak of the pulley is an added stimulus. If it works with too little noise, a

handful of sand thrown on it induces the required music. Just here, so our bearers tell us, a man was killed last month. A rope broke and he was precipitated into the well, striking his head against the stone sides. He was the poorest of the poor, and, of course, leaves a wife and numerous children. And there is no workmen's compensation. Near the well is a fine sugarcane grove. It is nearly harvest time. In fact, some of the cane must be ready now, for there by the roadside sits an urchin chewing ecstatically at one end of a stalk far bigger than himself, and spitting out the fibers.

And so we proceed on our journey.

We come to a field where a man is ploughing with a team of one bullock and one water buffalo unequally yoked together by a primitive wooden yoke. And the plough? It is identical to what Abraham used when he ploughed the plain of Mamre almost four thousand years ago—a wooden stick that gently tickles the surface of the ground.

"OUTCASTE CHRISTIANS"

The man's four brothers were poisoned by Hindu relatives when the family became Christian. He now teaches a school of forty children of all castes. The school is held in the yard of a high caste woman.

And now ahead of us stalks a dignified, matronly buffalo with a strange protuberance on its back—a protuberance from which two appendages occasionally emerge and wave and disappear again. As we approach, the mystery resolves itself into a youngster lying flat on his stomach along the bony ridge of the buffalo's back, and kicking his heels in the air. As he hears us coming he sits up and begins to take notice. He hastily straddles his novel steed, and guides it to the side of the road to let us pass. Here comes another rider on another mount—a villager on bullock-back. His earthly possessions are in two bulky bundles balanced on either side of the animal. He himself sits in the middle with his legs uncomfortably stretched towards the face of the bullock, which he steers by means of a rope through its nostrils.

OUR GOAL AND THE SERVICE

And now in the distance rises a gray mass against the glaring blue sky—an Indian village and our goal. We approach it by a lane lined with dusty cactus bushes. We skirt the outcaste quarter with its shabby houses of mud and straw, turn a corner, and are confronted with a substantial stone building. It would be more accurate to say that the back of the building confronts us; for here, as sometimes happens in the Emerald Isle, the front of the building is round at the back. So we go round the back to the front, and find a large, open, verandah-like structure with stone walls, a mud floor, and a mud roof supported by roughly hewn wooden pillars. A string cot is placed for us in the corner. The bottle of raisin water and the loaf of bread are placed on the rickety table beside the Bible and hymn book. An elder rings the bell which hangs from a crossbeam. The people

HOUSE OF POOR MOHAMMEDAN FAMILY
The pointed shack for keeping grain, at the right

gather in twos and threes, and salaam to us as they come in. Then service takes place—a simple service for simple people.

The menfolks squat in front with their turbans removed and placed beside them. The women crouch at the back of the room, with their faces partly concealed by the loose end of their one-piece garment. Children swarm everywhere, and crawl and tumble noisily about the floor. Cows and bullocks and buffaloes and goats and dogs stroll past the opening, or recline on the threshold, or even attempt to pay us a visit. None of these trifles disturbs the equanimity of the audience. They are all so much a part of their everyday life.

I look over the company with kindling memories. It is two years since I was here. Changes have taken place. Some honored friends are gone. Others are visibly older and weaker. Entirely new babies are, of course, in evidence—lots of them. I think back over the years of acquaintanceship, of fellowship.

THREE PILLARS OF THE OUTCASTE CHRISTIAN CHURCH

Man at the right had four murders on his record—he lost count after that. He is now a devoted Christian.

The dusky preacher was more than once beaten because of his religion, and like Peter he converted his gaoler.

Near him sits a man whose four brothers and sisters, on becoming Christians, were poisoned by their Hindu relatives. He himself, an outcaste of the lowest grade, is now teaching a school for both caste and outcaste pupils in what was once a bigoted village.

That other teacher lost his beautiful wife in the influenza epidemic. He had to dig the grave and

bury her, because no one in the village would touch a Christian corpse.

And oh, there is Ranubai, sitting at a modest distance from her husband, Razaram. We first saw Ranubai four years ago when she turned up at the travelers' bungalow where we were camping. She was in great distress, having just lost her husband from influenza, and having come to live with her brother. We sympathized suitably, we thought. A month later we happened to visit that same spot again, and we found Ranubai and—the husband!

"Why, Ranubai," I cried, "what does this mean? You told us your husband had died."

"True, Mudumsahib," she replied. "It was like this. He was lying very ill with the influenza, and I was sure he was going to die, so I left him with his sister. But you see, he has turned up like a bad penny."

And she sighed. As it transpired on further inquiry, Ranubai and Razaram having lost their respective spouses seven years previously had been living without benefit of clergy. They by and by became Christians, were married in orthodox fashion, and are now respectable members of the community.

And now I catch sight of Gyanoba, the old rascal; and a wave of most unholy joy sweeps over me as I note the wretched condition of his wife and children. There were two wives in this family. The second was acquired after a false report of the death of the first one, who subsequently turned up and demanded her conjugal rights. The amenable man let both wives remain. This woman in front of me now was the Rachel, and she saw to it in times of scarcity that she and her offspring got all the food going. We rescued the Leah and her family from starvation, brought her and the six emaciated, unclothed youngsters by railway to our bungalow, fed and clothed them, and finally sent them on their way rejoicing to a big town where the mother could get work in the mill. She is flourishing and happy now, and all her children are well cared for. Her rival, shrunken by deficient food and crumpled up by disease, leans heavily on a cane. Leah is surely avenged.

These people are entirely from the outcastes, the depressed classes, the untouchables. Fifty years ago their forebears were the terror of their own and neighboring villages. One of them had so many murders to his credit that he had lost count. Then he came across a Christian tract and "got religion" so badly that he set about converting his family and also his accomplices in his previous criminal exploits. This is the result—a respectable, respected, and self-respecting community of Christian outcastes.

As I meditate, the preacher finishes his sermon. The raisin water is poured into two metal cups. The white loaf is crumpled on to a brass platter. Thus the elements are dispensed.

Service over, we distribute the sweetmeats, chat with our friends and exchange news. And then home again in the cool of the evening—"home" to the travelers' bungalow.

And now, the day's work done, we sit on the verandah, watching the wonderful translucent coloring in the western sky, bands of palest blue and flax and amber and orange and red, merging imperceptibly into each other. Against this background two trees stand out—on the right a bushy *neem* tree, and on the left a tall, tapering sesal plant. Directly between them shines a solitary star. Away to the north of the bungalow a blazing fire indicates where the farmer is guarding his crops from night prowlers, both bipeds and quadrupeds. A great flapping and fluttering startles us as a couple of huge bats fly restlessly backwards and forwards. Then they dart towards a sesal plant, seize a branch, hang upside down, swing to and fro like pendulums, and finally close their wings and subside into two motionless black spots on the landscape. From the distance come the indistinct, composite noises of village life—the beating of tom-toms, the shouts of men and women, the cry of a child, the creak of a bullock cart, the whining of dogs, and, farther off, the howl of a jackal.

It is the same old India. Centuries ago there were the same primitive carts and ploughs, the same castes and outcastes, the same old gods and goddesses. For how many more centuries will the old ways prevail? After all, what have we accomplished? What is that handful of Christians three miles off compared to the millions still untouched by the new and better way? Are we tapping in vain against an impregnable fortress?

A PREACHING SERVICE IN THE OUTCASTE QUARTER OUTSIDE THE VILLAGE WALLS. A "BATES WORKER" IS PREACHING
Marathi Mission

THE CHURCH AND THE GANDHI MOVEMENT

By J. F. EDWARDS

IN a real sense Mr. Gandhi has been the prophet of God to his people, breaking up, though all unconsciously, the fallow ground of Hinduism whose thinkers have been compelled to investigate the basis of their faith. For ages Hindus have slavishly followed the orders of their priests who have religiously excluded from their consideration any other religion but their own. But Mr. Gandhi has shown Hindus that he apparently places on a very high, if not equal, level the sacred books of other faiths, for he quotes the Christian Bible, the Moslem *Koran* as well as the Hindu *Bhagavadgita,* as guides to life and conduct.

Many years ago he seriously faced the question as to whether he should become a Christian and, unfortunately for India, he answered in the negative. Sometimes missionaries and Indian Christian leaders wonder whether he is not still considering it. Sadhu Sundar Singh was asked by him recently to go to see him at his home. One question Mr. Gandhi asked him was, "Tell me exactly why you became a Christian." On another occasion Mr. Gandhi was asked by a missionary in South India what he would advise as to the best way of making Christianity more effective in India. He replied: "Preach your message. Don't dilute it; don't tone it down."

He believes that the Christian Church is not sufficiently literal, definite, or concrete in its exposition and application of the Sermon on the Mount, which he interprets on the lines of Tolstoi. A fellow-missionary of another Board went to Mr. Gandhi's house with a band of Indian Christian workers three days before Mr. Gandhi's arrest, Mr. Gandhi requesting them to sing his favorite hymn, "When I Survey the Wondrous Cross." Since his arrest his followers have bought many pictures of Christ on the Cross, exclaiming, "That is the thing for India."

Dr. S. K. Datta, speaking as President of the All-India Christian Conference at Lucknow, on December 27 this last year, went so far as to say, "In a way Mr. Gandhi is the greatest of the Indian Christians of today." Commenting on this statement by Dr. Datta, the *Indian Social Reformer* of January 13 this year remarked: "Dr. Datta wrenched himself free from the conventional idea of who is a Christian. . . . A Christian is not made such by birth or bap-

IN THE STREETS OF BOMBAY
Sacred cow and pigeons in possession of square

tism. He is a Christian who lives in the spirit of Christ. The implications of this courageous claim are far-reaching."

WHAT ABOUT INDIAN CHRISTIANITY?

That Indian Christianity has weathered such a storm as the Gandhi Movement supplies encouraging proof of the stability of the Indian Christian Church. Indian Christians have, moreover, had a wonderful opportunity of disproving a charge often previously made against them, that in becoming Christians they had denationalized themselves and had cut themselves off from their own Indian people. This charge they have disproved by taking a worthy place in India's nationalistic struggle and by making a definite contribution of their own. As you would expect, they have differed among themselves as to what their attitude should be to the Gandhi Movement, so that while some of them have been numbered among his followers, nearly all of them have strongly condemned his methods. When Sadhu Sundar Singh was asked by Mr. Gandhi, in their private interview of January, 1922, Would he champion Mr. Gandhi's cause on his tour in the West, the Sadhu told him quite plainly he could not, adding, "Your Home Rule would be India's ruin." Similarly, in the All-India Christian Conference address referred to above, Dr. S. K. Datta, lest he be understood as approving of Mr. Gandhi's political methods, maintained that Indian Christian leaders "should handle India's problems in a constitutional way."

The chief contribution of Indian Christianity has been to point out that the Gandhi Movement and the whole of the nationalistic aspirations have been wrongly based; instead of being based as they have been on foreign boycotts and foreign hate, they should be founded on the immovable foundations of the Fatherhood of God and the Brotherhood of Man, upon the example and teaching of Christ and his sacrifice on the Cross, upon the experience of spiritual regeneration and the resistless dynamic of the indwelling Spirit of God. Incidentally, the whole situation has compelled the Indian Christians to appeal to Western Christendom, both to white Christians in India and to the Christian people in Britain and America, to aim at raising the whole standard of their national life so as to eliminate those inconsistencies which hinder the acceptance of the Gospel by India; to guard the sanctity of the Lord's Day and to abolish their white slave traffic; to apply Christian teaching to every aspect of life—personal, domestic, commercial, and political; and thus to prove to non-Christian India that the Gospel of Christ actually does what missionaries say it can do.

Another great advantage that has accrued to the Indian Christians from recent Indian events has been that these events, especially the campaign against the liquor traffic and untouchability, have quickened among Indian Christian leaders their sense of duty in the great matter of Indian social reform, thus binding them closely to some of the greatest Indian leaders of the day. All these developments mean that the position and influence of the Indian Christian Church and of Indian missionaries were never so high as now. Indian Christians have occupied and still occupy distinguished posts in the government service; only to mention one instance, the case of an Indian Christian educated woman, daughter of an Indian Christian minister, a woman who for some three or four years has been the principal of a government Training College for Indian Women Teachers, where the great majority of the students are non-Christians from all castes, the highest included.

CHURCH HAS ASSUMED MORE LEADERSHIP

It would have been strange had this nationalistic atmosphere not left its mark on the relations between Church and Mission in India. All over India the Indian Christian leaders have claimed and received a large place in the administration of the foreign mission work in their own country. The Bombay Representative Council of Missions, for example, representing fifteen different missions, has just appointed as its chairman an Indian, a man who has just retired from the post of Government Educational Inspector, while all the councils in India have revised their constitution so as to make the number of Indians on the councils equal to the number of the missionaries. One good result is that all Mission institutions are likely to commend themselves far more to India because not run entirely by foreigners, though India still needs and wants all the help available both in men and women, as well as money.

How rich a heritage the Indian Church already has and how rich is its promise for the future are indicated by such names as Pundita Ramabai, the Sanskrit scholar and Christian philanthropist; Sundar Singh, the Christian Sadhu and mystic; Narayan Waman Tilak, the Christian nationalist, poet and hymn-writer. True it is that the future is as bright as the promises of God. Already the Indian Christians number nearly 5,000,000 and the Christianizing of India is going on faster than did that of the Christianization of the Roman Empire in the first century; the Indian Christian population is increasing, according to the 1921 census, twenty-five times faster than India's general population. If you ask what are 5,000,000 out of 320,000,000 of India's population, and if you point me to the impregnable fortresses of Hinduism and Islam still to be stormed, I am reminded of a certain General Wallace who, in 1807, went with his small band of men to capture a certain Indian fort. The fort was reported to be impregnable and his men came back to him exclaiming, "It can't be done, Sir." Looking over his papers in his portfolio he replied, "Of course it can be taken, for it is in the orders." And he himself led his little band to victory. The winning of India is a stupendous task—the winning of it for democracy and for Christ. Yet it can be done, for it is in our marching orders.

AMERICA NEEDED

How can America, with its wonderful moral and spiritual resources, help India? How can every

reader help India, though he may never see it himself? He can help it not only by praying and giving and sending. He can help India by building a purer America—purer in business and in politics, in the Church and in the home. In one great matter America is the one country in the world that can help India in its upward struggle; I mean in India's fight with the liquor traffic. Insure the uniqueness of America's national example by a proper enforcement of its wonderful Prohibition Law and it will help India's Temperance Battle far more than can be dreamed.

And every Christian man and woman, both in Britain and America, can do something to solve the problem raised by an Indian Brahmin who said, "If your people"—in India, in Britain, in America—"if your people were like your Book, you would conquer India in five years."

IMAM BAKAH BAWA

THE readers of the *Missionary Herald* are not unfamiliar with the name of Imam Bakah Bawa, a converted Mohammedan of the Marathi Mission. His mother was a noble Persian, very devout, well versed in Persian literature, and a leader among women. His father held a very important position among the Mohammedans of Bombay. The home was a favorite rendezvous for great preachers of Islam from Persia and we are told that they were always treated royally. Imam was very devoted to his mother, and the mother felt a deeper love for him than for her other sons, "because of his truthfulness."

MR. BAWA

The story of Imam's conversion to Christ has been told again and again, but the relation of his mother to it is not so familiar. We have this story from Miss Carolyn D. Smiley, of the Marathi Mission. It was the Bible that opened his mind to Christian truth. It was through reading the Bible and praying in secret that he gathered moral strength to inform his mother of his love for Jesus. He broke the news in this way: "For truth's sake and because I love you I must confess it. I have told many lies; now I must be honest. I am a Christian. . . . I love you as I have ever loved you, but I love God at the same time. I am still your dutiful son and you are my mother. May nothing separate us!"

The reply to his letter came very soon. It was from his brother: "Your mother is very ill. She is dying. You are fit for a lunatic asylum." This letter cut Imam like a knife. He went immediately to Poona. He found his mother restless, delirious and crying: "My son, my son, are you going to break your mother's heart? Do you want to leave the mother who loves you? The bird I love has flown out of the cage. Only come back to me and I will be comforted." Stepping close to her, Imam tried to comfort her by telling her that she was as dear to him as ever, that he could serve her better now than before. Her only answer was that he had gone forever from her.

The doctor said she had received a sudden shock and must be moved elsewhere or she would die. The brother accused Imam of slaughtering his mother and tauntingly asked him if he thought his Christ would accept him now. For fourteen days his mother's illness continued with no improvement. He was in misery. One dark, stormy night, wishing to be alone, he stumbled along a desolate road and stopped at an artificial waterfall. Here he prayed and prayed, begging to be allowed to die. The thought came, "Why not throw yourself into that waterfall and be through with your misery?" But something held him back. Sadly he went home, looked at his mother's face and said: "Dear mother, I love Christ but I cannot bear your pain. Tonight I am renouncing Christ." His mother turned eagerly towards him, looked into his face to see if he meant it and cried, "Heaven bless you, my son, you have saved the mother who loves you." She recovered rapidly, but Imam was the most wretched man in the world.

The following Sunday he sought a church where he heard a splendid sermon which gave him courage. After service he went home with the minister. He told his sad story. They prayed together most earnestly and read the story of Shadrach. This led them to talk about man's trust in God and God's trust in man.

Imam said he felt as though God had hidden himself from him. "Undo what you have done. Go and tell your mother the truth," the minister urged, "then you will find peace of mind."

Yes, he must. He wrote to his mother and told her all. This time, deciding it was useless to get ill, she tried other means. Great people were asked to reason with Imam. His brother argued long with him. All was in vain. He remained true.

Being warned by his brother to go away and never show his face again, Imam spent some time at the home of an American missionary. However, he did not care to remain there long, for he was anxious to support himself. He finally decided to go to Ahmednagar, where he was baptized on the 16th of November, 1879, by Dr. S. B. Fairbank. Imam was satisfied; he felt the deepest joy over what he had done. But his mother never smiled again.

CHILDREN OF ROBBERS

By ELLA C. HOXIE

PLEASE come and see this city of huts! There is one quarter where only the "Deer-Hunters" live. They are very dirty and their shacks are little and unattractive. They keep their women and the new little babies outside the shelter for two or three months, until they are ceremonially clean enough to come into the houses again.

SOME OF THE "DEER HUNTERS" AND THEIR HOMES

The Mang Garudis are in another quarter. Their homes are still smaller and more pathetic-looking.

The Bhamptas, an alert tribe whose business it is to steal on railroad trains and in large crowds, have two or three rooms in their huts, and everything is nice and clean. It is encouraging to see the decorations on their walls—post cards and Sunday school pictures that have come out from America!

The Kaikadis are still different, and they live in a semi-comfortable and cleanly state. There is nothing dull about them.

Everywhere today bunches of goats are tied to stakes. The Deer-Hunters are having their special holiday time, now, and in a few days they will sacrifice goats and buffaloes. They will drink the blood of the animals while it is still warm, as the Hebrews did in the passover times, I judge. We asked one woman, with a funny way of talking with her whole face, if the Deer-Hunters eat beef; her grimaces were something amazing, and she almost had hysterics and had to spit vehemently on the ground in denial of such degradation. Unfortunately pig meat was also mentioned, and she had to spit again!

Oof! It's every tribe to its own taste here. The Kaikadis eat cats and rats and 'most anything in the line of meat! Why waste a perfectly good rat?

DOLLS TO THE RESCUE

Some handsome dolls, sent us by a Toledo group of young women, are revolutionizing our schools! Because the large majority of the children are in the infant standards and in kindergarten. Miss Louise

LITTLE "CRIMINALS"

Youngsters from a criminal settlement listening to the phonograph

Wheeler, of the educational work here, has the idea of giving the little folks lessons that will center their interests in their homes, so all their handwork has something to do with their places of living. They build houses and dress dolls, make cooking vessels, etc., all after the Indian fashion; and after a while their homes look cleaner, and instead of doing horrid things for fun, they sing kindergarten songs and play kindergarten games and have healthy, jolly times instead of what often happened because they knew of nothing better to do.

Well, to go back to the dolls. I took the lovely clothes off fifteen of those fifty big jointed dolls, and gave one, just that way, to each class in the school. You should have seen their eyes shine! Next day I went to see what they had done. In one class they had covered the doll with bead necklaces, in true Indian fashion. That was the first step toward dressing it! One little girl had brought a *pice* for clothes for it. Another class had six *pice* ready when their doll was handed to it. Each doll is to be dressed in Indian fashion, and they are going to build a house for her and make another doll to be the father, some little ones for children. Both teachers and pupils are having a new, live interest in their school life because it is somehow being linked up with their home interests.

We have found over three hundred names of children who should be in school, and now all the *patti-wallas* (truant officers) are busy bringing them in until we have 123 in one kindergarten—I've lost track of the number in the other—and altogether we bid fair to have nearly 1,200 in the day schools by the time we get them all herded in. They do not come so unwillingly now as once they did. School has more attractions for them.

INDIA AND ITS WOMEN TODAY

By KATHERINE V. GATES

NO one rejoices more for and with the women of the Orient today than does the missionary who is associated with them. There are Indian women of ability and vision in almost all the fields of endeavor—educational, medical, social, and political. Some women, educated in Indian schools, have even been sent to England and America to learn better methods of training the children and their mothers in their homeland.

The cases of which we hear are comparatively isolated, still, when one realizes how little the great masses of city as well as of village populations have as yet been affected. One over-enthusiastic American woman recently surprised me with the statement that she was so happy over the advances made by the women in India; and since they were now off our hands, we could concentrate our efforts on some other country! Probably such a misconception is not general.

The *Year Book of India*, for 1921, gives some interesting figures. The census credited India with a population of 321,000,000. Of these, in the neighborhood of 150,000,000 are women. The *Year Book* gave, for the year 1917, the number of women enrolled in colleges as 931; the number of girls in high schools as just over 30,000, and the number of children enrolled in primary schools as just over 1,000,000. One hundred and fifty million women, and less than 1,000 in college! One hundred and fifty millions of women, and just 30,000 in high school! One hundred and fifty millions of women, and just 1,000,000 in primary school! Does that sound as if the problem were solved?

One can theorize as to the effect of non-education upon folk, but one small experience is more illuminating than volumes. One day in a village, the Bible-women and I were working among some of the low-caste people. It was a quarter of the village which is invariably dirty and sordid. Imagine our utter astonishment, when we entered, to find the women clean, their houses and children clean also. We questioned them only to find that they had seen that the Brahmin element in the place cleaned themselves and their homes, and these women had copied their neighbors! It was most unprecedented. We stayed a long time to talk with them. They were responsive and interested and wanted us to come again. As we were about to leave, I said to them:—

"I will teach you a little verse which I will want you to say to me when we come again. Please say, 'God is love.' "

"We can't, Madam Sahib," they said, laughing. "We have never been educated."

I persisted, urging them to try. Again they laughed. Finally, I spoke to a small girl and said, "Tulsi, you will say it for me, won't you?" The child repeated it glibly, whereupon the women said, "Yes, see! She has been to school!"

I went away, puzzled. But when one realizes that women for centuries have been taught that they couldn't learn, one understands that it must have some effect upon their psychology.

A young Hindu woman, perhaps eighteen years old, came to me one time. She had been living among Christians for some eight months, preparing, as she supposed, to marry one of our Christian young men. Meantime he changed his mind, and the girl was adrift. We arranged for her temporarily, but eventually she decided to return to her Hindu mother. Before she left, I undertook to tell her a few stories which she might be able to pass on. Among those I told her was the story of the Prodigal Son. She listened with breathless interest to the end, and her face fell as she remarked, "Yes, but that was a boy!" It was the reaction of a common woman. It took hours to persuade her that God could care for a girl enough to forgive her anything.

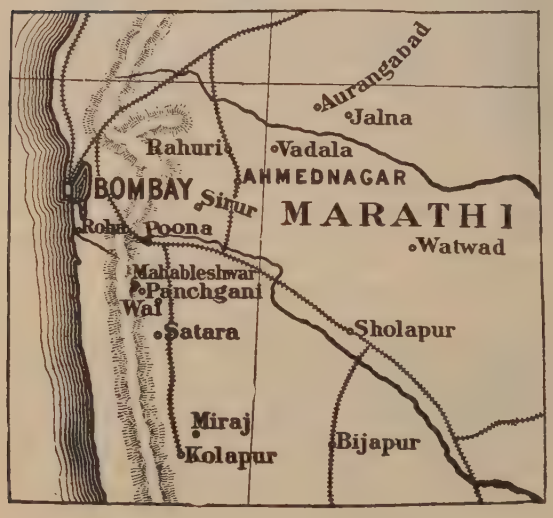
In another village, a caste of people have always

been very exclusive. One afternoon we found a woman of this caste waiting for us. She said that her boy was ill and asked me to come and see him. I assured her that I knew nothing of medicine, but she urged me at least to tell her what I thought. It looked like a possible opening to an otherwise closed caste, so I went with her to her house. As soon as we entered the courtyard, the people swarmed out shouting that I could not enter. I replied that my reason for coming was to see a sick boy; they said that they would bring him out. My remonstrance against moving so ill a person had no weight, and the boy, who was suffering with something that sounded very like typhoid, was brought out and seated on the ground near the wall. He had a high temperature and was raving in delirium. I talked to them about the way to care for a fever patient and then started to leave. As I turned away, the old grandmother said: "Madam Sahib, he is possessed by a devil, isn't he?" It took one back to the days when Jesus was here meeting the same kind of superstition!

The stories could be multiplied indefinitely. But they would all carry the same message to the women of the Occident today. It is this: The women of India have ability, they have charm, they have power, when once they have a chance. The pioneers among them still need our help and inspiration. And the masses of uneducated women of that great country need us and our Christ as never before in their history.

ABOUT THE MARATHI MISSION

ITS LOCATION



ITS INSTITUTIONS

Educational

Bombay. High School (for boys and girls); School for the Blind (I.); The Clarke-Abbott School for Little Boys.

Ahmednagar. Divinity College; Union Training School; Boys' High School; Girls' High School (B.); Bible Training School (B.).

Vadala. Boarding School for Boys; Boarding School for Girls.

Rahuri. Boarding School for Boys; Boarding School for Girls (I.).

Sirur. Boarding School for Boys; Boarding School for Girls (B.).

Satara. Boarding School for Boys and Girls.

Wai. Boarding School for Boys and Girls.

Sholapur. Boys' School; Girls' School (B.); Kindergarten Training School (B.).

Day Schools in Stations and Out-Stations.

Medical

Hospital for women and children, Ahmednagar (B.); hospital, Wai (A. B. and P.); dispensaries, Bombay and Rahuri.

Philanthropical

The Abbott home for widows, Wai (I.); Chapin home for widows, Ahmednagar; leper asylum, Sholapur; Criminal Tribes Settlement, Sholapur (A. B. and I.).

Literary

Dnyanodaya, Bombay, weekly religious newspaper.

MARATHI HISTORICAL PERIODS

PART I. THE FOUNDATION PERIOD, 1813-1831

1. The Pioneer Missionaries, 1810-1813
2. Getting a Foothold in Bombay, 1813-1815
3. Beginning Work in Bombay, 1816-1820
4. Spreading Out, 1820-1830

PART II. PERIOD OF EXPERIMENT, 1831-1854

1. Opening Work in the Deccan, Ahmednagar, 1831
2. Work in Bombay, 1831-1854
3. The Widening Field, 1830-1854
4. Development at Ahmednagar, 1831-1854
5. Organization of the Mission

PART III. PERIOD OF RE-ORGANIZATION AND RE-ADJUSTMENT, 1854-1881

1. Preliminary Changes, 1851-1855
2. The Deputation of 1854
3. After the Deputation
4. Work in Ahmednagar, 1854-1861
5. Reunion of the Mission, 1860
6. Work in Bombay, 1855-1881
7. The Opening of Sholapur, 1862
8. Beginning of Institutions, 1855-1881
9. Ecclesiastical Organization of the Churches, 1864
10. The Coming of the S. P. G., 1871
11. The Famine of 1877
12. The Ahmednagar Semi-Centennial, 1881
13. Christian Hymn-Writing

PART IV. PERIOD OF INSTITUTIONS, 1881-1913

A—From 1881-1897

1. Self-Support
2. New Work Developed
3. Growth of Institutions

B—From 1897-1913

1. Plague and Famine
2. Famine Relief
3. Industrial Work
4. Educational Advance
5. Medical Work
6. Literary Work
7. Indian Leadership

PART V. PERIOD OF TRANSITION TO NATIVE LEADERSHIP, 1913-

1. Steps forward toward supremacy of Indian Church

A PERSONALLY CONDUCTED TOUR ROUND SHOLAPUR

AFTER a tiresome night journey in the train you wake up to enjoy the view of rolling prairies dotted with occasional mimosa trees silhouetted against a glorious sky of indescribable pinks and reds and yellows. Here and there a waving crop of millet testifies to good irrigation, which usually means the vicinity of a well; but too often the ground lies parched and bare, with the pathetic remains of a crop that failed. And as you meditate on the economic conditions of India, you suddenly become aware of new silhouettes in the distance—ugly, tall factory chimneys intruding insolently into the quiet, agricultural landscape. Then you jog round a long curve on the line and draw up at a station marked "Sholapur," and discover a group of white folks waving delightedly to you.

You will have discovered how little these American missionaries resemble the supposedly typical missionary with his long face and oppressive piety. You will know that they are a cheery lot, very human, very conscious of their own limitations, but imperturbable optimists. After introductions to various people you will be spirited away by the veteran, Mrs. Gates. Ask her to drive round by the Fort.

There it stands, majestic with its huge gray walls built eight hundred years ago, with its towers and turrets and bastions, a symbol of a day that is past. The ancient moat is being filled in, but one side of the Fort still abuts on a sheet of water, in the midst of which rises a stately and famous Hindu temple. If it is lotus time, this miniature lake will look one solid mass of pink blossoms and green leaves. Inside the Fort an ancient Hindu temple is being excavated, and beautiful trees have sprung up here and there in the Fort enclosure.

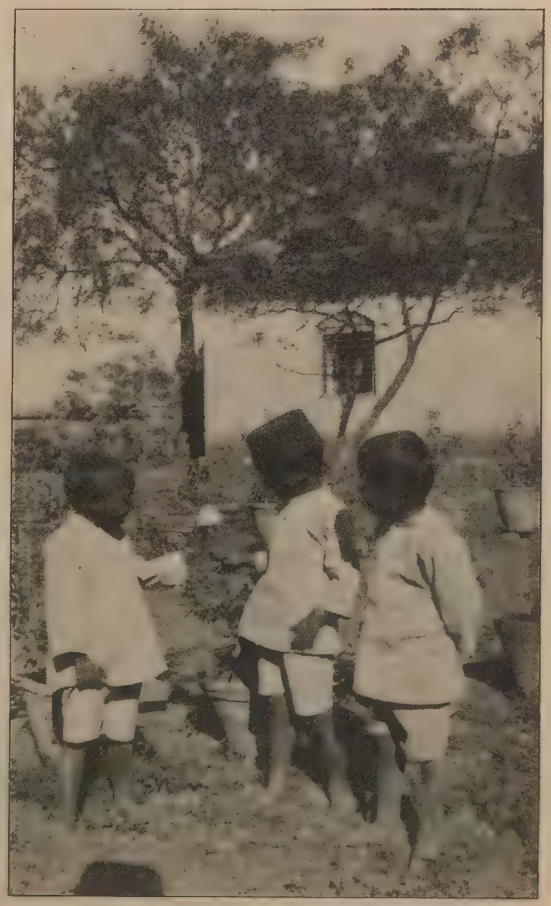
You turn from the old-world charm of the ruins and begin to ask questions about the present population of Sholapur and of the work of the American Marathi Mission here.

"MOTHER GATES"

Mrs. Gates will take you to the bungalow that has been her home for over forty years and you will enjoy her loving hospitality. You will marvel at her courage and cheerfulness. Less than two years ago, her son, who was just completing his first term as a missionary and working into his parents' honored place in the community, was killed in a motorcycle accident. And only four months ago occurred another tragedy, the death of her husband, the Rev. L. S. Gates, at the hands of an insane Mohammedan. Everywhere in Sholapur and for miles round you will hear "Father Gates" and "Mother Gates" spoken of with love and reverence. You will see the schools they built and the churches they founded, while the large and flourishing Christian community is a testimony to their devoted labors of forty-seven years.

Mrs. Gates will show you her orphanage, housed in a couple of rooms in the bungalow compound, where a score of homeless, unwanted boys from babyhood up to eight years find a Christian home and a Christian mother. She will take you into the town and to visit round among the Christian homes—some of them respectable, two-roomed houses, but some simply wretched huts of mud and straw, and pieces of tin and rags. She will introduce you to a number of interesting people.

Here, for instance, is the Rev. T. S. Bhosle, who has been in mission work for over forty years, and has been pastor for seventeen years in this Sholapur church. It is the second largest in the mission, is independent, and comprises a very varied membership—teachers and Bible-women, clerks, mill workers, day laborers, and even a barrister and an assistant collector or other prominent citizen.



AMATEUR BOTANISTS STUDY A ROSE
Members of the kindergarten, Sholapur

THE TEACHERS' WORK

Now come over to the missionary ladies' compound and Miss Esther B. Fowler will show you her school, the Woronoco, of which she is principal, and where over a hundred little maidens learn not only the three R's, but arts of domestic felicity.

In Harding House Compound one hundred and twenty-one little children, most of them from the poorest kind of homes, and some from homes polluted by drink, gambling, and other degrading vices, get their first contacts with the pure and beautiful things of life. Miss M. Louise Wheeler writes: "The three rooms of the Josephine Kindergarten are full to the brim, and a waiting list besides. The arrangement for the Baby Kindergarten in Harding Hall has been a great success. It is a large room with low windows and sunshine. Swings and climbing ropes and a cup of milk each morning have made a marked improvement in the physical condition of the children, all under four years of age. We are most grateful to those who have sent money for milk. When they become four years old the children go to the Josephine Kindergarten building, equipped, also, with swings and climbing ropes. Here they become a trifle less selfish and somewhat more social and cooperative. Their interests, centering about the home, are encouraged to work themselves out into activities. This year they visited a grass hut maker who made them the pieces necessary to set up a grass hut. They brought them home and made a hut for the kindergarten dolls, and have so found a motive for all of their work. Rag rugs, Indian clothes sewed with a running stitch only, clay fireplaces, cooking utensils and dishes, paper and wooden boxes according to the Indian custom, to hold the clothing, and bead curtains for windows and doors, have formed the incentive for beginnings in social and industrial education that we hope they will carry back into their own homes."

CRIMINAL TRIBES

And now you must come and see our city within the city—the two Criminal Tribes Settlements, where over four thousand human beings catalogued as criminals are learning to be useful citizens. The Rev. and Mrs. A. A. McBride have charge of Kalyanpur, and the Rev. and Mrs. H. H. Strutton, of Umedpur, while Miss Hoxie (whose own story appears on page 156), supervises the educational work of both Settlements, which are over two miles apart. Most important and comprehensive records, called "History Sheets," are kept of the various tribes in the Settlements, and they will later form the basis of fascinating stories of the transformation wrought in these Settlements.

SOCIAL SERVICE

In the way of Community Work, which is so vitally needed here, there is a Young Men's Club, started by the late Rev. L. H. Gates. Every Wednesday a group of Christian young men, mostly mill workers, meet in the Boys' School Hall for games and reading. On Saturdays there is a concert or lecture, or song service, or play. A group of these mill boys concoct really excellent plays, always with a very obvious moral, and this interest in their rather drab lives

A WONDERFUL SCHOOL

Children come from thirteen castes. Teacher is a low-caste Christian. It is held in a caste woman's yard in the village

is a splendid way of keeping them out of mischief. A flourishing night school provides free English classes, and is held in our day school room in the caste quarter of the city. It is conducted by Mr. Shettian, a caste Christian from South India, who excels in getting into friendly relations with influential non-Christians, to whom his superior education and culture and his winning personality give him access. A friend of his, a Brahmin of irreproachable orthodoxy and wearing a Gandhi cap, is a volunteer teacher in this night school run by a Christian Mission!

This same Mr. Shettian has also been responsible for a social revolution in Sholapur. On Boxing Day, for the first time in its history, Community Sports were held for all the youth of the city. The invitation was given and the arrangements made by the Mission, but the sports were held in the grounds of the Government High School; Hindu Boy Scouts gave voluntary service, and boys and girls of every caste from Brahmin down to outcaste and even criminal vied with each other in tug-of-war, cycle race, thread-and-needle, and a dozen more. Every school and community in Sholapur was represented, and the collector, who presided, was so delighted with the enthusiasm, that he is inaugurating an organization to make this an annual affair. India may move slowly, but she MOVES.

A FRENCH PROTESTANT VIEW OF THE NEAR EAST PROBLEM

By GEORGES GALLIENNE

THEN came the awful events of Smyrna. We, French Protestants, were the first to tell the truth about them. While our daily press kept silent, our own religious papers published statements based, not on political grounds, but on truth. The French Protestant paper, *Le Christianisme,* on the 2d of November, 1922, published a strong indictment under the headline, "The Turkish Crime."

We never have shut our ears and our hearts to the sufferings of oppressed nations. Following in the footsteps of de Pressense, Frank Puaux, and other Protestant leaders, Pastor Ed. Soulier denounced, in our Chamber of Deputies, the Turkish atrocities in these words: "It is a Christian catastrophe. During nineteen hundred years the Christians were in Asia Minor, and since the other day they are no longer there." And he went on to say: "We must know the truth, the truth in all its various aspects. It is before everything truth that is the keeper of peace. Our traditions in the Near East, our recent but strong traditions of friendship with England and the United States, are the guaranty of a solid, lasting and French peace such as we all desire." And this powerful speech was applauded by many members of our Chamber of Deputies.

M. Rene Puaux, the worthy son of a greatly respected Protestant father, a friend of the Greeks, has published a most heartbreaking account of the burning of Smyrna, entitled, "The Death of Smyrna." It is a brave, and even bold, utterance.

We French Protestants cannot be silent. We know too well the meaning of these words, "persecution and exile." During centuries we have borne the sorrows and trials of a religious minority who want to live in spite of all the efforts put forward to stop the very sources of life, "justice and liberty." We are not degenerate sons of the French Huguenots, who did so much for the world's freedom. We certainly believe, in these dark days of conflicts and clashing of selfish interests, that "more things are wrought by prayer than by the sword."

The nations of the world have not yet learned the new commandment. They will learn it only when a Christian spirit will be the leading light, shining on their paths. We put our trust in the everlasting power of light. We are only a small portion of our people, we have been in dark shadow, but we ask our Lord to give us the strength to fulfill our mission to bring light in, so that every one in our dear country may receive the blessings of light together with the fullness of life.

In the past centuries till the present day we have kept the light burning. Help us to fulfill our great obligations towards our own people and towards all those who, throughout the world, are daily praying: "Thy Kingdom come and Thy will be done on earth as it is in Heaven!"

The French Protestants are few in number. Our voice has been uttered. What we need is the help of our brethren of the strong American churches. What our French people pray for and what our French Government must have, is the counsel, cooperation, help, and influence of America, her churches, her people, her Government.

There is much I could say about the feeling of the French people towards the wickedness of the Turks, but all I have been asked to do is to tell of the attitude of the Protestant people of France. Among them there has been no hesitancy. Perhaps if we had your moral help we could do something to strengthen the governments of Europe in their moral obligations. America (I'm not talking now about debts) is the key to the Near East situation and to the salvation of Europe. "Come over into Macedonia and help us."

BANDITS AND MISSIONARIES

REPORTS continue to come in of the exploits of bandits in North as well as South China. Several missionaries of bodies other than our own have been imprisoned or carried off across country and held for ransom.

ON THE WAY TO A FORT IN BANDIT COUNTRY

He is taking the doors off his own house, so the bandits won't burn them.

Another story of conditions in Shansi and Shensi is sent us by Miss Jean Dickinson, of Yenching College, Peking, who went with Miss Mary McClure, of Shansi, on an evangelistic trip early last autumn. They traveled four days to the Yellow River, and having crossed the stream traveled four days more into northern Shensi to their destination, Chou Chia Chen. Rumors of bandits increased by the way, but the young women did not take them seriously. Presently they heard that Chou Chia Chen had been looted and partly burned; and had hardly arrived in the chapel they were to occupy when they heard, what later became a familiar cry, "Too fay lei-la" ("Bandits have come").

"Cries and confusion in the streets was exciting to us inside, and in the uproar and bustle occurred several local thefts which were undoubtedly the cause of this particular rumor. We were most cordially entertained by the family for whom the village was named, and attempted to open a Station Class; to give the women and children a two weeks' opportunity to learn hymns, Bible verses, and stories, and to read the Scriptures for themselves in phonetic script, their studies to be continued with several women who had returned from Fenchow.

"But hearts that are pounding in a veritable agony of fear cannot listen or learn. Every village and hamlet throughout that section has its own fort on the hills, clay walls crowning the natural cliffs near the top of some especially steep clay (loess) hill, enclosing dozens of burrows, dirty, low caves, the best of which are hardly as good as the poorest of the cave homes or clay arch houses of the villages. Here are kept all valuables, year in and year out, and here the terrified folk live for days or weeks, with their pigs, donkeys, chickens, the very doors off their houses, and huge iron pots out of their stoves, when some band of robbers is marauding in that particular neighborhood."

THE MISSIONARIES PARLEY FOR THE VILLAGERS

"Then the day came when we in the valley could hear the guns and see the consternation of those in the fortress watching the bandits attacking another hilltop only seven miles away. The gates of our citadel were barracaded with rocks, after the final trembling villager had 'backed' his last movable possession up the hill. Later in the day fugitives went by, who had jumped over one wall when the robbers attacked on the other side. These reported nearly sixty adults killed; many children thrown over the precipices, and women violated and stolen. One Christian inquirer had lost all other thirteen members of his family.

"Fortresses attacked! Their very safety unsafe! Even we, protected by our nationality, must then share their fear. Late that night came envoys from Feng Chia Ch'a, the very next village to the demolished citadel, reporting that the banditti had warned them of an attack on the next day, and begging us to come and plead for them. We said, of course, we would gladly go, and left plans in the hands of Mr. Ching, the young preacher in charge of our party.

"Next morning we started at dawn, leaving our villagers to weep for the danger into which we were going, and while we breakfasted at the Feng fort, Mr. Ching made all the arrangements with the leaders of the village, many of whom were his own converts.

"By noon we had ridden on donkeys, several miles beyond, to the hilltop which the robbers had taken for their own use during their stay in that locality. Quite a procession wound its way up the hill. We

THE AUTHOR IN THE STREET OF CHOU CHIA CHEN

Where shops having wood rafters were destroyed and burned.

were preceded by a few bandit guides, then four musicians, bewailing our sad fate in true Chinese minor strains; next an offering of a most unpleasant pig, borne on a table; and finally ourselves, walking in front of our several animals and drivers. We were met at a threshing floor half way up; and again at the gate by detachments of brigands, gay red and white flags, military bugles, and regular presentation of arms, all of which we acknowledged with formal bows.

"Ushered into the tiny cubbyhole of the leaders' room, we sat on their filthy brick platform bed for hours of parley. First, of course, there was half

an hour of general platitudes and tea drinking with elaborate formality of phraseology. Eventually Mr. Ching led up to the subject of our coming, although, of course, it was all prearranged. A fine horse, the pig, many pounds of flour, one hundred and fifty dollars in coin, and nearly as much in silver 'shoes,' silver wedding ornaments, and a large bowl of opium (excellent destination for it!) were presented, each decorated with an inscription on red paper, just as if it were a New Year's gift. The robbers responded with even more flowery phrases, reiterating that because of the trouble we had taken to plead for this village, and the honor of our visit, they would consent to spare Feng Chia. Nevertheless, we knew that Mr. Ching had previously treated with bandits successfully. We were invited to dine, and after a long hour's wait we ate with due appreciation of the honor done to us.

"Fifteen of the chief leaders escorted us down the hill, banners waving, bugles cheerfully discording with the Chinese band, bright sashes and saddle rugs lighting up the rocky gorge, and flashing guns, heavy pistols, and crossed cartridge belts completing the effect of a Wild West movie."

While the dinner was on, Miss McClure asked the bandit chiefs if they would like her to take a photograph of a group of them. At first they were suspicious, but presently they seized the opportunity and after much gentle posing pictures were taken, prints of which were to be sent back some weeks later by the splendid young pastor who had carried on, successfully, the parley and who had secured in writing the promise that the village of Feng Chia Tsa should be immune.

Through all the years of banditry the chapels have been untouched, but this is the first time that a preacher has acted as go-between or helper for the villages in their relation with the banditry.

THE BANDITS POSING, NOT AT ALL FIERCELY, FOR THEIR PHOTOGRAPHS

THE CREED OF AN INTERNATIONALIST

I Believe

That every nation of the world can render unique service to humanity.

That a nation is most severely tested when it faces its major opportunities for rendering unique service to humanity.

That a nation achieves its greatest success and happiness along the path of its unique service to humanity.

I Believe

That nations cannot be independent but are essentially interdependent.

That all worthy aspects of a nation's life can be brought to their highest development only through international intercourse.

That the greatest civilization will flourish where there is the liveliest, the most prolonged and the most friendly mingling of national elements.

I Believe

That true patriotism consists in helping one's own nation to discover and fulfill its opportunity to serve humanity.

That true internationalism consists in recognizing the real worth and the unique service of every nation and in helping to create an international fellowship in which mutual service for the common good of humanity shall be realized.

That the cause of human welfare depends upon the triumph of the international spirit.

FRED FIELD GOODSELL.

MISSIONARY LETTERS

SOME AINTAB WORK AND WORKERS MOVING TO ALEPPO, SYRIA

It will be remembered that Miss Lucile Foreman moved to Aleppo (Syria) a year or more ago and opened a branch of the Aintab Girls' School there, as many of the Aintab Armenians had taken refuge at that place. Now a second Armenian exodus has taken place and Aleppo has become a more important center than Aintab. Miss Foreman says: "In spite of untoward circumstances, the school goes on finely and is a great joy. The girls are wonderfully appreciative and so happy. I think there are seventy-five pupils now, all Armenians. I have no permission for a separate school, so I am running this simply as an Armenian Protestant High School.

MISS FOREMAN IN HER OFFICE
at Girls' School, Aleppo, Syria

"I am sending a picture of this house. It looks very grand, but does not show how old it is, nor how the wind blows through that glass front which is toward the north; nor how I am always having to have things patched up. It doesn't show how you have to go up steps to get from one room to another, and that to get from one upstairs room to the other you have to go down that long stairway on one side and up the other, nor does it show how your heart pumps when you climb the inside stairs. It does not show us running from the dining room to the office through the courtyard in a pouring rain, or ditto from office to school room. And oh, it can rain here! But really we are getting along very well and the old house has its advantages, too.

"Our church is too small to accommodate all the people now. A great many Protestants from Aintab and Harpoot have come here and have probably doubled the congregation. It was announced in church this morning that there would be a sermon for the Armenian speaking people in the morning and the Turkish speaking people in the afternoon, so that all the people could come to church at least once a day. I shall belong to the afternoon contingent.

"One of our pastors who was in prison in Oorfa for twenty months has just been released and arrived here last week. It was a happy day for the dear little wife. She had heard that he had been released but the news had not been confirmed, so he took her unawares and it was almost too much for her. He had telegraphed and written but none of his messages reached her. The baby boy whom he had never seen insists that the picture on the wall is 'daddy.' He is rejoicing over the opportunities he had in the prison, to preach Christ. He feels that his time was by no means wasted there.

"Two other pastors have lately come in from Jibin and Berejik, and we are thankful for their safe arrival. They have been almost entirely cut off from communication with the outside world for two years. So joy and sorrow blend, but sometimes it seems like an 'overweight' of sorrow."

Lucile Foreman (B.), Central Turkey Mission.

A HELPFUL ARMY IN CHINA

"When we think of Smyrna and Turkey our life in China seems to be wonderfully peaceful and peculiarly blessed and joyful. We cease not to pray for our brethren in their work there.

"In my last letter I tried to relate a bit of the pleasure and excitement we were having in securing at Sung Kan City the new church and community house and the generous aid we were getting from the marauding army that was oppressing the district! At the suggestion of the army, again, in view of the poverty of educational facilities and the great ignorance in the Ngu Dung Min field, we called a meeting of the army officers and village leaders today. I came up from home, twenty-three miles yesterday by sedan, to help. There was not a big crowd but the Spirit of God very evidently led us step by step. We had a rousing meeting and a good feast and the subscriptions came in surprisingly.

"Before dark this little village had subscribed six hundred dollars for a Christian school and Community Social Center in connection with the new chapel built only four years ago. Before dark the army sent a letter saying two more colonels each wished to give one hundred dollars—making eight hundred dollars—and the campaign can well be said to be launched for the two thousand dollars they hope to raise.

"Six years ago the Christians subscribed liberally and were able to raise about three hundred dollars for their new chapel. Today the church has come to a place where it can call on the heathen community for support and be heard. The faithful upright living of an educated ministry fast coming into leadership in the life of the community; the sufferings of the people in these years of Civil War and the oppression and cruelty practiced even by their own neighbors and relatives make the church to stand out as *unique*, the minister of mercy, compassion, and loving service. The leadership of the church in education; the outstanding work of the Christian community in social service and moral reform under the leadership of the Y. M. C. A.; these and their surrounding conditions have given the church in China today her commanding position. We who have labored to bring some of these things to pass against discouraging conditions know how to rejoice and thank God for them. China has not been altogether won yet, but there have been victories enough to cheer and gladden the most hardened pessimist.

"Our puny little efforts to push self-support seem almost ridiculous. In these days, as at the Shanghai National Conference, it is taken for granted. The rising tide puts to scorn our 'push pump.' After all, we don't need to 'push' anything but to live and love and serve. That is the way Christ seems to have done! Gravity seems to act without much pushing; so does sunlight and rain and so, too, the Coming Kingdom. I think I rejoice in nothing so much as that so many of my boys are trained and coming back each year to carry on the work here, educated, consecrated, fitted to be the leaders of the poor, distressed people.

"Here tonight at Ngu Dung Min is a man who for twenty years has been pastor of the little flock in the very mouth of hell. The church has grown—two churches have been set off and called pastors of their own in this parish. School boys have grown up and are preachers of power. His own family, grown up in this river town sodden in heathen vice, are all Christians. One son is village doctor and postmaster. Another son got his A.B. at the University last June and is professor in Trinity College at Foochow. Today the town rallied at his call and gave him a two-thousand-dollar Community House and church school building. He has made good, and he is a first generation Christian who before he met Christ was captive to all the sins of heathen Chinese life. Such men make an impression on the social life of the Chinese and explain the growing confidence and love for the church."

Rev. Edward H. Smith.

OUR SCHOOL OF RELIGION GROWING

The School of Religion in Constantinople has continued to function despite the disturbances which have so unsettled the city. The Bulgarian and Russian students, ten in number, are continuing their work in Constantinople; while the Armenian and Greek students have withdrawn to Greece, together with one of the professors, and are there continuing study under the supervision, through correspondence, of President Goodsell.

TRAINING FILIPINO SUNDAY SCHOOL TEACHERS

"Bible school girls in Cagayan, P. I., have charge of nine Sunday schools this year. Practically all are within the limits of the town, for the sake of the multitude of little half-clothed children who cannot be coaxed into the church building.

"Caridad has about thirty under a mango tree near the river and is a successful little teacher.

"Angelina holds her class in under the cocoanut trees in the midst of a cluster of houses near the slaughter house—lovely place!—but she has an interesting group of about forty children and several adults and tries to give a message each Sunday. The seats are merely bamboo poles laid across stakes driven into the ground. These are anything but comfortable. But they are all we have and they will have to serve till we are richer. In Licoan, some one started to build a house without counting the cost and then could not finish it, so there it stands—a thatch roof supported by four posts. Elisea has her class there and for seats uses two more posts that were left on the ground!

"In a similar spot in another district, Miguela and Esperanza teach forty-five more. And Nicomedesa has two classes, one in the poorest part of the town, near the cemetery, and another not far away. She had sixty-four in all last Sunday. Here, in the house, Mary and Soledad hold a class of twenty from our own neighborhood and Felicidad has a little group of fifteen near the schoolhouse. Sunday is a busy day, for they all go to Sunday school and church in the morning and their afternoons are busy with their classes.

"Our young pastor, fresh from the seminary, is vigorous and energetic and is inspiring our congregation to work more earnestly toward self-support, and is in a great measure succeeding. We do want to build the new church this coming year. The shack we are occupying is not fitting for a church. It is rented and as we cannot have it all, we have the pleasure of smelling the dinner the Chinese merchant is cooking on the one side, and hearing the continual clip-clip of the barber's scissors as he works in the little shop in front. These things do not help to make the services seem more reverent and inspiring, and are a sore trial. The people have pledged about all they are able to do in these hard times, yet the amount is not enough to build even a modest little building.

"Our new piano is here and we are happy with it! It does give a different feeling in the house. About half of the girls are taking lessons, so the little piano leads a very busy life. It begins at five-thirty in the morning and keeps up almost all day till study hours in the evening. We are more than grateful to the friends who sent it."

Anna Isabel Fox (B.).

NOTES ABOUT THE FIELDS

REINFORCEMENTS AT WAI, MARATHI, INDIA

Wai Hospital, in the valley of the Krishna River, among the hills of the Western Ghats, is comparatively large and fairly well equipped. But it can't

A LASSIE FROM WAI
Are they Easter lilies?

begin to take care of the patients who come to it. They lie on the floors of the verandas, in the halls, and in every available corner, while the people who bring the patients camp out all around the grounds, and help, if they can, take care of their own sick.

They say that when Mr. Fred B. Smith visited Wai, as he was going up and down India on his last trip in the interests of "World Friendship," he was so astonished and interested in the groups of people and the crowds of sick outside that he could with difficulty be led indoors and persuaded to see the problems and the ingenious solutions thereof which the Drs. Rose and Lester Beal are managing.

These Drs. Beal have, as a kind of interne, this year, a little Indian woman doctor from Vellore Medical School. She is a Christian girl from South India, a thousand miles from Wai. Her name is Navimani David, and she is twenty-three years old. When she reached Wai, Dr. Rose Beal says, her young assistant weighed only seventy-one pounds, but promptly gained ten pounds. "She knew no Marathi at all, but got out a notebook the first night and began with notes in Tamil and English to learn Marathi. And I wish you could hear her, after six weeks, carrying on a conversation with even village folk."

A children's ward, at Wai, is being built by Dr. J. E. Abbott in memory of and carrying on the wishes of the late Mrs. Abbott. The Wai doctors speak in most grateful words of the visit and service given the hospital by Dr. George L. Richards, of Fall River and Boston, a specialist in nose, throat, and ear diseases.

INGHOK

Developments have been taking place in Ingtai City here, and a petition today, January 6, went to the Governor from the Board of Trade, the Education Board, the Agricultural Society, the Boat Guild, and the heads of the town, asking that two thousand dollars of public funds be set aside permanently each year for support of a high school under the American Board auspices. The Governor immediately approved the petition. A Buddhist monastery adjoining our property is offered us, in which to start the school, and March first the school will open. This will be the highest institution of learning in the district. The students from all the government schools will come to us. We are unhampered by any restrictions. Mr. Donaldson will have full charge, and Christian education will be carried on under this considerable government subsidy. The need is great for it, but we hardly dared hope to realize our ambition so soon. The work on the new building to hold this school is well started and should be ready for occupancy in September; but we intend to occupy the old monastery permanently for our Christian schools.

LATIN AMERICA

A large number of American missionary societies are linked together in an organization for the evangelization of Latin America. The leadership is in the hands of a so-called Committee on Coöperation in Latin America, with headquarters at 25 Madison Avenue, New York City. This committee reports that last year in Mexico and throughout Central and South America six new mission stations were opened; six primary schools; one Bible training school; one theological institute, and three Y. M. C. A. training schools. New dispensaries numbered two; hospitals, one. Nine of the budgets of the various Boards cooperating were larger than last year; five were the same; seven were less. Four of the societies now are undertaking direct work for the Indians throughout Latin America, a vast unoccupied mission field. The Boards are preparing for a congress at Montevideo early in 1924. One also will be held in Mexico about the same time for the Caribbean district.

MISS ELIZABETH JOHNSON
AND SOME OF THE AHMEDNAGAR HOSPITAL BABIES
Marathi Mission

JAPAN

The women trained in the "Christian Service School," as the Evangelistic School of the W. B. M. I. in Kobe is called, have celebrated the fortieth anniversary of its founding. Some of the school's graduates are workers in social settlements and in city slums, others have regular work with factory girls, and one is employed by the city of Osaka in reform work for incorrigible children. Most of their work, however, is done by visiting the women and children connected with the churches, and that is why they are called "the feet of the church."

A MOHAMMEDAN PRAYER PLACE
Near Sholapur, Marathi Mission

TURKEY

The International College at Smyrna reopened its doors for regular work on January 22, 1923. A comparatively small number of regular students was enrolled, but a large number of Turks entered the special classes in English which were offered. The dean of the college, Prof. Cass Arthur Reed, is in charge, and with him Messrs. C. W. Lawrence, S. L. Caldwell, R. F. Trueblood, and T. R. Moremen are coöperating. Word from Tarsus indicates that there work is going forward with fair regularity. They expect to have four graduates from the Academy this year. The Turkish students availed themselves of the presence of the Sheikh el Senussi, who usually resides at Kufara in North Africa, in Tarsus on a visit and secured from him a striking article on the use of liquor and tobacco. This was translated by the students from the Arabic and printed in Turkish on the Tarsus College press for circulation in the city.

Gedik Pasha, at Constantinople, reports on February 3 the lists of scholars for the second semester as follows: Armenians, 104; Turks, 71; Greeks, 42; Persians, 6; Circassians, 3; Bulgarians, 2; Albanian and Arab, each one; total, 219; only three less than last September, before the exodus began. The losses have been 3 Turks, 10 Greeks, and 34 Armenians; but "so many new ones are entered already, at the end of the second week, that we have more Greeks and Turks than we had before and all the Armenians that we want. The total number of Moslems is 71."

MEXICO

The Colegio Internacional, the boys' school at Guadalajara supported by the American Board, seems to be returning to the good old days when "Don Juan" Howland was in charge. There is now a total enrollment of seventy-three, as against forty-five last year. All the students on the roll are in attendance. Forty-six boys are housed in a dormitory that ordinarily should accommodate but thirty-three. All but one of these boarding pupils pay at least fifty per cent of their expenses. The cuisine of the school is supporting itself entirely. It is the hope that many of these boys will become teachers and Christian leaders throughout the Board's field. Some of them some day may be enrolled in the faculty of the Colegio.

EYE CASES AT WAI, MARATHI MISSION

A WOMAN MEASURING HER LENGTH
FOR A GIVEN DISTANCE, IN FULFILLMENT OF A VOW
Marathi Mission

MISSIONARY PERSONALIA

Miss Elizabeth Johnson (B.), of the Marathi Mission, India, now at home on furlough, is visiting friends in Whittier, Cal.

Rev. J. Kingsley Birge, of Smyrna, has temporarily undertaken work among the Turkish prisoners at Athens. It is hoped that these will be exchanged before very long and be able to return to their homes in Turkey with a new sense of friendliness for the American missionaries.

In a letter written last October and giving "Tidings from Sinim," Miss Myra L. Sawyer, R.N. (I.), of the Tehchow Hospital, gives statistics for the first nine months of last year: 3,000 new patients in outpatient clinics (involving, of course, several times that number of treatments); 700 in-patients were admitted. In the hostels connected with the hospitals and in the seven branch dispensaries, 2,458 more have been treated.

Dr. Chauncey Goodrich, of Peking, continues to accomplish helpful works for his associates. Miss Myra Sawyer (I.), of the Williams-Porter Hospital, Tehchow, in Shantung, says: "Our beloved Dr. Goodrich has recently translated fifty or more of the best loved of our hymns, among them being 'In the Secret of His Presence,' a hymn which has been a favorite of mine since childhood, so I taught it to our nurses for our commencement exercises this fall, and they sang it very creditably."

Letters of January 16 inform us that Miss Jeannie L. Jillson (P.) and Miss Edith F. Parsons (P.) are still carrying on at Brousa, Turkey. Letters are permitted in English now, but must avoid any comment on the political situation, expressions of sympathy, etc. They have a goodly number of pupils in both boarding and day schools, the latter refugee children. They report a good Christmas with a school entertainment and a Christmas tree, and assure their friends that they are well.

Ella C. Hoxie (I.) is lovingly remembered by the young people of the Interior States, who support her as one of their missionaries. She has been loaned to the work among the criminal tribes which is financed by the British Government. Following the usual policy, these tribes have been gathered into "settlements" and an attempt is being made to teach them trades, to put the children in school, and to effect a change in ideals which will transform them from criminals into useful citizens. Miss Hoxie's task is the supervision of the thirty schools for the children whom she jokingly refers to as "little criminals," but who she hopes will all become good citizens of the earthly and the heavenly Kingdoms.

Rev. J. F. Edwards, of Bombay, who writes the article in our present number on "The Church and the Gandhi Movement," is an Englishman born and educated. He came to Bombay as a Wesleyan missionary, but when it was found impossible for that Board to develop its work among the Marathi speaking people of India, Mr. Edwards was taken over by the American Board at the unanimous request of the Marathi Mission.

Mr. Edwards is the author of a book entitled, "The Holy Spirit, the Christian Dynamic," a book that made a profound impression upon Dr. Arcturus Z. Conrad, of the Park Street Church, Boston, which has just adopted Mr. Edwards as its foreign missionary. Another book by Mr. Edwards is being reviewed in this issue, "The Life and Teaching of Tukarem."

Mr. Edwards is the editor of *Dnyanodaya*, published in Bombay, a paper that was established by the Marathi Mission, though it represents now several evangelical missions in that part of West India.

When Mr. Edwards was in Boston recently a luncheon was given him at the Boston City Club by men prominent in the various denominations centering here.

Dr. Robert A. Hume is always on the lookout for good men for the Marathi Mission. In a recent letter to a student at Union Seminary, New York, he enumerates some of the "attractive and large possibilities for service" in his field—and who can know them better than one who gave years among the Marathas? 1. Personal work for educated young men in Bombay and other cities. 2. Community work, such as Emil Lindstrom dreamed of during the short time he lived in Bombay. 3. Literary work. Some of the best literary work in comparative religion can be promoted by connection with missionary service in India, not to speak of large usefulness along publication lines among the people of India. 4. Constructive work in the promotion of practical church union, a large field indeed! 5. Helpfulness in training Indian clergymen and in developing the Indian church. A splendid sphere here. Dr. Hume expresses his own sense of gratitude for the privilege, as he has had all his long life in India, in helping train the majority of the Indian clergymen in the seven missions of West India. 6. The reflex influence of a foreign missionary on the home churches of America. "I am only an ordinary man," writes Dr. Hume, "but probably in addition to service in India as a foreign missionary, I may be now exerting as wide, though not as comprehensive, an influence in America as I would be exerting were my field in America. This is mainly because I am a foreign missionary." 7. "Personal development of largeness to the man himself who exchanges even some national for a somewhat international sphere."

Missionaries have unique experiences with their visitors as well as *vice versa*, and they do not often tell about them, either. Rev. Leroy F. Ostrander, of Bulgaria, did not tell what happened when the auto broke down about ten miles from Samokov as he and his wife were returning from Sofia with an American Congregational layman who had been visiting the mission. But Mr. John Frye Stearns, of Concord, N. H., the American in question, was not so reticent and the story is too good to keep.

Mr. Stearns declares that while investigating the trouble with his car another auto approached, somewhat to his surprise, for cars were rare in that part of the country at night. He took the initiative in stopping the approaching machine—doing the "first hollering" himself. Then he asked Mr. Ostrander to come and speak Bulgarian to the driver; but to his astonishment a voice asked in flawless English, "What is the matter?" Mr. Ostrander recognized the arrival, apparently, and introduced Mr. Stearns; but he, wary of all Bulgarian names, thought he misunderstood the title, "His Majesty." "So," he says, "I stuck out my hand, apologized for its being greasy, and said, 'How do you do?'"

Later he learned that it was King Boris himself with whom he was so off-hand in his contacts. The king's two sisters, who were with him, also got out of their car and under the American's directions hunted over the road in the vicinity for a missing part of the machine. Finally, still at Mr. Stearns's direction, the king's chauffeur made some readjustments which would make it possible to run on to Samokov; while the others, princesses, missionaries, *et als.*, stood around, handed tools, joked, etc. Not until the missionaries were well on their way again did Mr. Stearns discover that it had been Royalty to the Rescue, and as he says: "It was a bit like a Connecticut Yankee at King Arthur's Court, wasn't it?"

THE CHRONICLE

Births

January 8. In Cagayan, Mindanao, P. I., to Dr. and Mrs. Floyd O. Smith, a daughter, Winifred Elizabeth.

February 24. In Athens, to Rev. and Mrs. Cass A. Reed, of Smyrna, Turkey, a daughter, Joan Anna.

Marriages

January 15. In Madura, India, Dr. Edward Wheeler Wilder and Miss Harriet Minerva Wyman, both members of the Madura Mission.

February 2. In Peking, China, Mr. Luther C. Goodrich and Miss Anne P. Swann. Mrs. Goodrich was connected with the North China Mission on term service, an appointee of the W. B. M.

Deaths

January 17. In Philippopolis, Bulgaria, a son of Rev. and Mrs. W. C. Cooper.

February 9. In Oberlin, O., Rev. Wallace Taylor, M.D., in his eighty-eighth year, after a protracted illness. Born in Cadez, Harrison County, O., Dr. Taylor was graduated from Oberlin College in 1867; from the Medical Department of Michigan University, Ann Arbor, and from Oberlin Theological Seminary in 1873. He was ordained on September 30, 1873, and on December 1, with his wife, sailed for Japan under appointment of the American Board. He was located at Osaka.

Dr. John C. Berry, of Worcester, Mass., formerly of the Board's staff in Japan, writing of Dr. Taylor, says:—

"In that same year an imperial edict in Japan decreed that no new medical licenses should be issued save to those passing an examination in Western medical science. On witnessing the large attendance of native physicians and patients at the existing mission medical clinics, Dr. Taylor decided that to this special line of service he would devote his life. Thus began a work that continued for thirty-eight years with marked and increasing efficiency. He frequently remained at his work in Osaka through the heat of summer that he might the better learn the causes of prevailing diseases; while his scientific work and medical papers elicited deserved praise.

"For years his hospital and dispensary clinics received from 12,000 to 15,000 patients annually, and from 40,000 to 45,000 subsequent treatments, interspersed with heavy surgical operations and frequent consultations. With it all he regularly taught his Sunday Bible class in the waiting room of his hospital. He worked in helpful coöperation with his native medical staff, and for his skill they had a high regard. Thus passes to his reward a pioneer in the Japan Mission whose sturdy and unremitting toil through a long life of service will be held in honored memory by patient, associate, friend, and Mission."

Mrs. Laura B. Bridgman

After serving for sixty-two years as a missionary under the American Board in South Africa, Mrs. Laura Brainerd Bridgman passed to her reward on January 13, 1923, in the eighty-ninth year of her age. Mrs. Bridgman was born in East Haddam, Conn., was a graduate of Mt. Holyoke Seminary, became the wife of Rev. Henry Martin Bridgman, and with her husband, in 1860, sailed for mission work in Africa.

They were first stationed at Infume, but were soon sent to Umzumbe — a place forever to be associated with the Bridgman name, developed by them from a wild, hyena-haunted outpost to one of the most beautiful and efficient mission stations in the colony.

Rev. Charles N. Ransom, of Mapumolo, writing of the Bridgmans in an African paper, said: "As if it was not enough honor to have been successful pioneers, to have founded churches, schools, and civilized communities, to have trained some of the best leaders among the Zulu people, to have helped establish a girls' school which, though now absorbed in the great Inanda Seminary, has had a profound influence upon the Zulu womanhood and progress of the race, it was given to Mrs. Bridgman to do a work for the Sunday schools and a unique work for the Zulus in cultivating a world-wide missionary spirit." Mrs. Bridgman was the first president of the W. C. T. U. in South Africa and toiled unremittingly as a temperance worker among both white and black all over South Africa.

She was the "Mother of Missionaries," too. Dr. F. B. Bridgman, known as a missionary-statesman not only in Durban and Johannesburg but all over South Africa, is her son; while her daughter, Amy, wife of Rev. G. B. Cowles, in whose home Mrs. Bridgman passed her last years, has not only skill and zeal like her mother, but also an intimate knowledge of the Zulu tongue and people. Dr. B. N. Bridgman, another son, founded the present medical work of the Zulu Mission.

Mrs. Bridgman was buried at Adams Mission Station beside her husband, Rev. H. M. Bridgman, whose death took place in 1896.

On February 13, Mrs. Lydia B. Dodd, of Montclair, N. J., died in her ninety-sixth year. She and her husband, Rev. E. M. Dodd, were missionaries of the American Board first in Salonica, later in Smyrna, and finally in Marsovan, where Mr. Dodd died of cholera in 1865. Mrs. Dodd is the mother and grandmother of many missionaries. Her son, Dr. William Dodd, is in charge of the hospital at Konia. Her daughter, Miss Isabel Dodd, is a professor in Constantinople College. A grandson, Dr. E. M. Dodd, is medical secretary for the Presbyterian Board, having served one term in Persia. Another grandson, Dr. Wilson F. Dodd, is an appointed missionary of the American Board now studying in the language school in Constantinople. Dr. Robert Carter and Rev. Thomas F. Carter, also grandsons of Mrs. Dodd, have been missionaries to China under the Presbyterian Board. Dr. Robert Carter also served at Silliman Institute in the Philippines.

March 1. In San Francisco, Cal., Leila K., wife of Rev. John K. Brown, formerly of the mission in Harpoot, Turkey, aged 69 years. Mr. and Mrs. Brown returned from Turkey in 1912 and have recently been active in connection with the Board's field work on the Pacific Coast.

THE BOOKSHELF

A GREAT INDIAN PROPHET[1]

It is the acknowledged policy of missions today to seek out everything that is best in the religions of the peoples to whom they go and to build upon these things. Christ came not to destroy but to fulfill the best aspirations of every race. It is in recognition of this great principle that missionaries in India have been publishing sympathetic studies of her highest thought. An organized effort to this end was initiated by Farquhar in his book called "The Crown of Hinduism." This book has been followed by others in a similar spirit.

We know of none of these studies which seems to us of more significance than the "Life and Teachings of Tukaram," by Fraser and Edwards. As set forth in the interesting foreword by Sir Narayan Chandavarkar, Tukaram is one of the greatest of the Bhakti or devotional saints of India. Sir Narayan regards these as the heirs of all Indian religious history from the Vedic age onward and as the highest expression of her religious life.

Tukaram was a simple villager in Western India. Again and again in his verse does he emphasize the humbleness of his station and the inadequacy of his education. Yet somehow his Marathi poetry has sung itself into all the life of Western India. It is a remarkable tribute to its power that today, over three hundred years after his birth, the hymns of this village poet should be used in the services of the Prarthana Samaj, whose membership is almost entirely found among the well educated and high caste reformers of Bombay.

The book under review was begun by Principal J. Nelson Fraser as a companion volume to the translation of Tukaram's poetry which he had previously made in collaboration with Mr. Marathe. On Mr. Fraser's death the Rev. J. F. Edwards, of the Marathi Mission, took up the task. Indeed the three hundred and twenty-three pages of the present volume are almost entirely his work. He states his own purpose in the following words, "I have been sustained by the two-fold conviction that study of India's poet-saints is a sure road to unity between East and West, and is a master-key to unlock the treasures of religious aspiration in the soul of India."

Mr. Edwards gives some most interesting descriptions of the everyday life of India in the time of Tukaram and of the conceptions and practices in which Tukaram's religious life was formed. He shows us this saint as he is painted by tradition, and as he pictures himself in his own poems.

His treatment of Tukaram's religious life and message is not only masterly but also most sympathetic. No one can read the book without feeling that he has been brought in touch with a real and a vital personality. Most of all, however, one feels that Tukaram was a man of unusually intimate God-consciousness, a prophetic soul who despised all shams and mere external expressions of religion and was satisfied with nothing less than the reality of contact with God.

It is with equally kindly touch that Mr. Edwards shows the inadequacy of Tukaram to meet the religious demands of India today. That India owes a great debt to this poet is again and again emphasized. That his unique popularity among the millions of common people is not only a tribute to his genius but is a great force for good in their life is clearly shown. But it is made equally clear that in his attitude toward idolatry, toward women, toward social reform and, indeed, toward God himself, Tukaram does not have the positive message and the constant sustaining power which modern India needs. The estimate of Tukaram given by the great Christian poet and patriot, Rev. N. V. Tilak, is significant. Mr. Tilak regarded him as the greatest of Indian devotional poets. Indeed, this converted Brahmin says of him, "As for myself, it was over the bridge of Tukaram's verse that I came to Christ."

Mr. Edwards does well to give us not only many prose renderings of Tukaram's poetry, but also several in verse. Perhaps we can close this brief review in no better way than by quoting one of these which is most typical in its expression of his need for God:—

"I long to see thy face,
But ah, in me hath holiness no place.

By thy strength succour me,
So only, only I thy feet may see!

Though Sadhu's robes I've worn,
Within I'm all unshaven and unshorn!

Lost, lost, O God, am I,
Unless thou help me, Tuka—me who cry!"

We believe that any one who reads this volume will gain a fresh realization of the uniqueness and value of India's heritage as well as of Christ's power to fulfill her deepest religious aspirations. A. H. C.

Life and Teaching of Tukaram. By J. Nelson Fraser, M.A., and Rev. J. F. Edwards. Christian Literature Society for India, Madras, Allahabad, Calcutta, Colombo. Price, unquoted.

[1] See end of article.

India Inklings. By Margaret T. Applegarth. New York: George H. Doran Co. Pp. 170. Price, $1.50 net.

One of the cleverest and most varied of Miss Applegarth's books is this in which "little drops of ink, little lines of pen, make the India Inklings tell why and when." The ink is very black. The chief character named is "Blot," but the story is as bright as if it contained all India's colors; and the funny pictures, inky though they are, are sure to be remembered by the little folks who are so lucky as to see them.

METHODS AND PROGRAMS

THINKING IN WORLD TERMS

A pastor of a prominent church in Vermont writes that his people are "thinking in world terms;" and judging from the revelations of his letter his people are thinking in their own terms and are getting a grasp of international conditions and of world needs that few churches are blessed with. It is easy to note that much of this work has been brought about by the pastor, and men like him. It is remarkable how much can be done along the line of education and inspiration when the pastor sets himself to the task.

HOW ONE SOCIETY INTRODUCED ITS PROGRAM

By Mrs. William B. Borgers

A devotional service in a certain missionary society was assigned to a lady of musical ability. She resolved that the service should be "something different." After reading the Scripture, she presented glimpses of a missionary's life with fancied musical illustrations. The presentation was so effective that we pass it on for the consideration of others. The spoken word and musical numbers are here given:—

The programs of our meetings for the year are planned to give a general survey of the fields in home and foreign missions. We discuss the growth, the peculiar needs, and the distinctive characteristics of the different nations. It is only accidentally that we learn of the missionary himself, his motives, his discouragements, and his triumphs. So we are apt to think of mission work in the abstract, as something worthy of our contribution, no doubt, but as having nothing in common with us or our church life. We sometimes fail to realize that a missionary is more than a name under the heading of a mission station. He is also a human being—perhaps not many degrees nearer sainthood than some of us. Not always does he feel that God is near. Often he is tired and ill and lonely. He has gone miles away from home as our representative and he does our work for us. Let us imagine ourselves in the missionary's place this afternoon. As we try to catch a few glimpses of his personal life, may it deepen our sympathy and interest in him as well as our desire to support the Cause.

The first step when entering a new field of work is, of course, the breaking of home ties. Our hearts naturally follow the one who goes across the waters. Friends say: "What a noble thing to do! How brave!" We hear very little of the other side of the case. Not until we know personally of mothers who have given their sons and daughters can we realize the sacrifices made in the homes. In his book, "The Prospector," Ralph Connor tells us how his hero, Shock MacGregor, left his aged mother to answer the call to mission work in wild Western Canada. He says: "At the parting of Shock and his mother, there were no tears or lamentations, or at least none that any could witness. Through the long night each knew the other to be keeping the watch of love and agony, yet each alone they drank the cup of sacrifice. It was only when morning was nearing that Shock could bear it no longer, and hastily dressing he came into his mother's room, and kneeling by her bedside put his arms about her. His mother turned to him and took his head to her bosom in a close embrace. 'Laddie, Laddie, why did you come in to me? I had minded to give you up without tears and this is my hour of weakness. Let your head lie there. Whist, Lad, it is twenty-four years since first you lay there, and though grief has come to me many's the day, yet never through you, and you will be remembering that, Lad. It will comfort you after I'm gone.' Her voice grew steady and grave: 'It is the Lord, and he gave you to me these few happy years. Remember, I gave you to Himself in covenant that day, and that day and that covenant will keep you now and afterwards. I had minded to give you without tears but—oh, Lad, you are all—all—all—I have. There is no one left to me.' "

The selection which will be played now is in honor of mothers such as Shock's, who proudly and gladly dedicated their children in infancy to God, trusting in him for all the future. In this cradle song of Chopin's, Edward Baxter Perry tells us that the left hand may be said to rock the cradle, while in the soft, continually intertwining melody in the right hand, like an endless enfolding circle of maternal love, we find the lullaby song of the mother as she sits in the hush of the twilight. Around and over this melody, as through a half-veiled distant landscape, we seem to catch glimpses of dream pictures, of fleeting fancies, of prophetic visions that drift through the brain of the mother as she sits there in the gathering dusk, waiting for the little eyes to be tightly closed and wondering vaguely on what scenes they will open in future years. Slower and gentler grows the motion of the cradle, softer and slower the lullaby song, further and further the dream pictures drift into the shadows until at last the daily task of loving ministry is ended.

BERCEUSE ..... *Chopin*

As we leave sore hearts behind and follow our missionary to the distant land, we may be sure that some of his heaviest burdens are summed up in the one word whose height and length and depth none knows so well as he—that word *exile*. "It is not," as Lawrence says, "merely an exile from home and

country and all their interests. It is not only an intellectual exile from all that would feed and stimulate the mind. It is yet more a spiritual exile from the fellowship of the church at home." Our missionary is forced into closest relations with heathenism whose evils he abhors, whose power and fascinations, too, he dreads. And when at last he can save his own children only by being bereft of them, he feels himself an exile indeed. Perhaps if one of our great musicians had spent years of his life in an isolated mission station, the world of musical literature might possess a masterpiece which it now lacks. In the Chopin Etude called Absence, there is a suggestion of what EXILE means. The insistence of something missed, something irretrievably lost, pervades the whole composition. A yearning for that which is not and cannot be, returns again and again. The desire increases to hot rebellion and sinks again into hopeless submission.

ETUDE ..... *Chopin*

One of the first things a missionary must do on the field is to establish a home. This is an element of mission life which is seldom presented yet which is most important, for perhaps this one spot is the solitary beacon of light in the darkness of heathendom. At any rate, this Christian home must be the transforming center of a new community. Where homes are degraded and deformed by abuse, where the wife or wives are slaves, the mission home stands as an example of all the hallowed relations of domestic life, for it is on the home that everything else is founded—the school, the college, the church, the Kingdom itself. Here the natives see the wife dearly loved and treated with equality. Husband and wife are interested in and working for the same purpose. Both are educated. What a wonderful object lesson it must be! If you look through the Year Book of Prayer for Missions, you will notice that some couples have been on the field for years, a few nearly half a century. Who can measure the influence of their homes? In looking back over his long life, I fancy many such a missionary can say these words of his wife:—

Through sunny days and on through stormy weather
Yet ever hand in hand, beloved wife,
We two have walked our quiet way together,
Along the dusty road of mission life.
Bright were the vistas on our journey seen
And dark the valleys of the shadows lay,
But your dear love, like Israel's God, has been
My light in darkness and my shade by day.

Liszt, in his Dream of Love, has portrayed the ideal love of husband and wife, which certainly has no better opportunity for realization than on the mission field. The melody, Mr. Perry tells us, comes first as the vigorous, passionate love of youth, full of hope and ambition, more human than divine. The scene shifts again and again with the same love melody. Surroundings are different, conditions in life change, stormy times come, sickness and dangers, spiritual as well as physical, threaten. Still love endures until the years of old age find a more perfect union and a fuller understanding. There is the quiet joy and rest in years of toil, having done the Master's will. Human love, though true and sweet, has grown yet more complete and tender as it has tried to show to others the divine love of the Father of us all. The closing chords seem to be the fruition of all the labors of this life and a looking forward to rest at last in heaven, where they shall know the full meaning of the perfect love which passeth all understanding.

LIEBESTRAUM IN A..... *Liszt*

NOTE: This idea for a program for a missionary meeting could be developed in several different ways. Less difficult piano solos could be substituted for those given here. Any good local music teacher could furnish material for an excellent children's program. Vocal numbers or appropriate hymns would also be effective instead of piano solos.

OUR MISSIONARY KINDERGARTEN

(Miss Lucy Adele Whitsel, of Decatur, Ill., carried out a delightful project and has written this story so that other leaders may try it, too.)

It all started because little Erica would not sit still in church and objected to the methods of the girls who were trying to amuse her during church hour. Another good reason for such a venture might have been the book of fascinating stories found at the Board Rooms in Chicago. With this book as a guide to material, another to help out on local color, and a little ingenuity, our Missionary Kindergarten began.

THE HOUSE OF PAPER

First we imagined we were in sunny Japan, and we started with the story, "The House that is Made Out of Paper." We were all ages, from three-year-old Erica to Mary Grace, who was nine, but who was allowed because she with younger Georgia and Mary Augusta had never before heard of such stories or such doings. Of course, it was rather difficult to fit a story to so many, but the ones older in years were younger in experience and training, so we progressed nicely. The story of the "House Made of Paper" made a great impression on the children, who laughed delightedly at the thought of being able to fall through the paper walls.

Then each child was given a piece of paper which, when properly cut, folded, and pasted on lines marked, made a Japanese house about an inch and a half high. These were prized greatly and taken home to show mother. If time permitted, we played Japanese games at the end of the hour, and the children were usually loath to go. We had the story of "The Cradle that Walked on Two Feet," with little Butterfly, the Japanese paper doll, to be cut out and colored; then "The Temple that Had Five Roofs," in which lived the ugly god who would answer prayers only if Butterfly's father succeeded in making his chewed-up paper wad prayer stick to the god's image. This was made rather realistic by allowing the children to try to make a paper wad stick to an incense-burner Buddha. The most popular day was the one on which we heard about "The Man Who Was a Horse All Day," and made jinrikishas of heavy paper, with real wheels that turned, real tops that folded back, and the man who was a

horse to draw them. Then the cherished Butterflies were taken rides in the rickishas. It really was surprising how even the little ones could tell the stories and make the models. Each week we set the table with all our former models and had the stories retold, ending with the new story and the new toy.

AFRICA AND ELEPHANTS

When we finished the Japanese group we had "The House that was Built in Half An Hour," "The Banana Tree that was Dressed Up," and we played with Rustling Grass and Lazy Legs in the African Jungle. Next we made elephants, became acquainted with the customs of India, met Ramaswami and his sister, Anandabai, and went with their poor blind father to a hospital with a red roof, and helped him get his much-needed "pieces of glass" for his eyes.

NEARER HOME

Here we began talking about "The Lonely Little House that Had No Neighbors," and "The Little Girl Who Never Said Please," who lived in the mountains of Kentucky. This happened just at Easter time, and we made downy yellow chicks standing on paper eggs, and jointed paper rabbits which we gave to the little boys in the Opportunity Home as an Easter gift.

Then we tried our hands at clay modeling. One week we made tiny flower-pots of many and original designs; the next we painted them with water-colors, according to our own tastes, the accepted style being red on the inside and vivid blue on the outside, or some other such harmonious combination. The third week was Mothers' Day; so after each flower-pot had been filled with a pansy plant, we—about eighteen strong now—were called to the platform during the church service, and we said the Crusaders' Prayer and sang our Whisper Song. Then we gave our flower-pots to our mothers and the Kindergarten closed for the summer.

That is the story of our Missionary Kindergarten. The children were given indirect instruction in missions and were kept busy learning about the little friends across the sea—how they played, what they ate, how they lived. They sang missionary songs and learned Crusader love, for were they not the Wee Folks Band, and were they not promoted to Crusaders when they were eight? Once a month Crusaders and Kindergarten had a joint meeting, and the little folks helped with the service.

The paper cutting was the feature which took the time. Each new model of a house had to be drawn to scale, then cut, folded, and tried, to see if it would really fit into a house when pasted. It seemed a superhuman task at first, but it is remarkable what can be done with paper, pencil, and paste. The patterns, for the most part, were original, but the pictures and ideas for them were found in some splendid books. "The School of Mother's Knee," by Margaret Applegarth ($1.50), is a book no children's worker should miss. Here we find directions for making anything the heart desires, from stick Indians to bottle dolls, from Burmese huts to bullock carts. "Missionary Stories for Little Folks—Primary Series," also by Margaret Applegarth ($1.75), contains the stories we used in our kindergarten. "Children at Play in Many Lands," by Katherine Stanley Hall ($.75), enabled us to play with Butterfly and Rustling Grass. "Songs for Little People," Frances Weld Danielson and Grace Wilbur Conant (Pilgrim Press), gives many little songs which our children loved to sing.

The kindergarten was merely an experiment, and one hardly knew what to make next or how to make it, but it was lots of fun to play that way every Sunday.

THE PROGRAMS

"INDIA ON THE MARCH"

FOR YOUNG PEOPLE

By Ruth Isabel Seabury

Program 4—"Who Follows in Their Train"

Aim: To make the missionary "on the job" real to the young people of America; to give our Congregational young people a sense of responsibility for the big and vital task; and to help them realize the worthwhileness of raising up leaders for India from among her own people.

Plan: This Program is based on Chapters 7 and 8 of "India on the March," by Alden H. Clark. If possible, allow two meetings for the Program, expanding as indicated in "Notes for Expansion" (Chapter 8 is well worth a program by itself); if this is done, allow a committee of three for each meeting; if the whole program is presented as one, a committee of five will be needed.

Suggested Outline

I. Hymn: "The Son of God Goes Forth to War."
II. Scripture.
III. Leader's Introduction.
IV. "The Vadala Sahib."
V. "Christ Treatment."
VI. "The Missionary as a Business Man and Producer."
VII. "Christians Who Count."
VIII. "My Motherland."
IX. "We Follow, Not With Fear."
X. "Where Do You Come In?"
XI. Special Prayer Service.
XII. Hymn: "Lead On, O King Eternal."

Details for the Committee

The numbers below refer to the number of the Program Outline above.

III. If, in the preceding meeting, the roll of Missionaries has been used to list the Educational Workers of our denomination, the leader might well produce this at the beginning of his remarks. In any event this program should be connected with the previous one. We have seen the missionary as an educator, a trainer of new people for India and "a maker of men." We are now going to see the missionary at work in other lines. Our chief impression, born from the past, of the missionary has always been confined to his preaching function. (Use the "Cassowary" rhyme, if desirable, from the beginning of the chapter.) The fact of the

case is that the preacher missionary today is chiefly an organizer, who is training Indian Christians to preach to their own people and helping them to organize the whole district for Christ and to bring into being the Christian Church. Let him then introduce the story of Edward Fairbank, whom Mr. Clark has spoken of as "tough food" for any Cassowary.

IV. Have a good story-teller, member of the committee, tell the story of Edward Fairbank, of Vadala, as found on pages 135-138. (See suggestions for variety below.)

V. Present the story of Anna Kugler, doctor, in either of two ways: *a*, have the story told, if possible in costume, as if by one of her patients; *b*, stage the meeting of the Brahman gentleman and his wife with the American missionary lady in the train (or in the street of the city), using the material in fine print on pages 141-142; supply a little conversation here and there for the missionary, to indicate surprise, interest, and possibly questions; or else the picture of the Sudra woman leaving the hospital with her little girl and talking to the doctor herself. If the former of these two pictures is used the missionary may well tell the story of Dr. Kugler and how she happened to come to India and of how she got the hospital, and may answer the questions of the Brahman gentleman who wishes to help in Dr. Kugler's work; if the latter is used the leader will need to introduce it with an account of how Dr. Kugler came.

Let the leader follow either *a* or *b* (whichever is used) with some reference to our own medical work in India, using the story of Dr. Beals, of Wai, pages 144 and 145. Tell it very briefly to indicate our share in healing India's millions. (See suggestions for variety below.)

VI. Call the attention of the audience to the fact given on page 148 that it is a missionary's job to help feed the hungry and to provide better living conditions for his new Christians. Then introduce a young man from the Society, if possible, to tell the story of the missionary as a business man and producer. He will use for this the story of Wilkie-Brown, Higginbottom, Churchill, and Hollister. These items can be given to different members of the Society to speak on briefly, and also the work of Mr. Clark, himself, outlined on pages 151 and 152.

VII. Under this topic as much as possible of the material in Chapter 8 of the book should be given according to the time allowed for the Program. If much must be cut out then use the two stories of Tilak, pages 162-166, having this well told, and the story of Sadhu Sundar Singh, pages 171-177. The latter story might be given as an impersonation if it can be well done by some one with a real dramatic sense. He might represent the Sadhu himself or a friend who has been influenced by him.

VIII. Have some good reader give one of Tilak's fine poems and then have a soloist sing one of his beautiful hymns; or in the place of the latter have some one sing "In the Secret of His Presence," by Ellen Lakshmi Goreh, an Indian Christian, which is now in almost every hymn book. Tilak's poems in translation can be gotten from your Woman's Board, and the manuscript copy of the hymn, "Hindistan," may be purchased from the same place. (Mimeographed sheets with five poems, 5 cents; hymn, words and music, 5 cents.)

IX. Make this part of the Program a proud record of what has been achieved by our own denomination and an opportunity for the young people to see something of the fine group of people who are representing us in India and working with Indian Christians to lead that great country to Christ. Having seen some of the individual workers in Industrial, Medical, and General Evangelistic Missionary Work, they should get some idea of our own representatives and what they are trying to do. Use once more the map of India,[1] indicating carefully on it the Marathi, Madura, and Ceylon Missions of our denomination. Data for this may be found in the *Year Book of Missions*, page six. On pages five, six, and seven of this same pamphlet there is interesting material about our own work. (See also "Your Doctor Abroad" and "The Work of Their Hands," leaflets of the American Board.)

[1] Wall map in detail, 60 cents; outline map, 20 cents.

It will be significant to make a special roll for these three types of missionaries. One good way would be to have a poster for each type. For the Evangelistic or General Missionaries mount at the top of the poster a picture of a church, if possible an Oriental one, or a Cortescope picture showing India's masses coming to Christ (India in Picture and Story—set of six pictures, 50 cents). Below this either list the twenty men and twenty-six women engaged in this type of work in India for us; or record the figures with an appropriate caption below. For our medical work mount either a hospital picture with a nurse bending over a patient, for instance, or a Cortescope picture showing the holy man on his bed of spikes, and below either list the fourteen workers, four men and ten women, engaged in medical work, or record the figures with the caption, "These American Congregationalists are Showing the Way." For industrial missions mount the Cortescope picture showing Mr. Higginbottom at work in the field or some other picture of industrial work such as may be found in the current magazines or picture sheets of Indian life—the *National Geographic Magazine* would be a good source of supply. Below this record the men and women engaged in business and industrial work in our Congregational Missions in India; or record the facts with suitable caption. For all this use the *Year Book* of Missions, especially the Prayer List given on pages 27-31. (Order the *Year Book* from any of the Boards, price, 15 cents.) A Congregational Service Flag may be made instead with our total number of stars mounted on it and recorded and described briefly by one of the members of the team. Make impressive the point that we should be very proud of those who are on the field, far from their own home, living Christ before people who do not know him.

X. From the background made by IX indicate our part in standing behind these workers and the four things we can do for them: *a*, Understanding, based on knowledge of them and their work. *b*, Service, such as we can render by our hands or by spreading the right attitude toward them. *c*, Prayer. *d*, Gifts of money through our Boards which shall keep them in the field and at work. If there is some definite person or persons in whom your Society is especially interested this should be noted at this time.

XI. Make a special prayer service for our workers in India. Pray for at least one missionary in each of the groups mentioned in this meeting and have as many young people take part as possible, mentioning the actual missionaries by name and with their work in mind.

Notes for Expansion

If it is possible to use two meetings for these two chapters, include in the first all topics in the outline except seven and eight. Expand these two to make the second program and use the fullest suggestions indicated under "Details." Include all the stories given in the chapter and make a special note in the leader's introduction of the material given on pages 155-156. Follow these topics with a discussion of the question, "Is the task worth while in view of these fine Christians who have come out as a result of Christian Missionaries?" and the question, "What can India give to Christianity that we in America lack?" Finish this with a special prayer service for India's Christians who have been spreading the message throughout their own country. Additional help for this Program will be found in the following leaflets: "Christianizing Indian Leadership" (A. B. C. F. M.), "Transforming Homes" (W. B. M. I., 3 cents), "Life Stories of Native Helpers" (W. B. M., 10 cents).

If this is done the Program based on Chapter 7 might well finish with Mr. Higginbottom's beautiful paraphrase of the Scripture given in fine type on pages 152-153. This will fit in beautifully with "Where Do You Come In?", Topic X.

Suggestions for Variety

1. If the Roll of Honor is to be used in connection with Topic IX, or even if not, an alternate method would be as follows: Have the posters made as described with the total number of missionaries on the field in each division of the work, not listed but recorded as a number; mount the three posters in the front of the room at the beginning of the program; after the story of Edward Fairbank and the work of the General Missionary in India is finished, call attention to the fact that Mr. Fairbank belongs to us, and then affix to the poster a strip of paper with his name in large letters on it and place a red star in recognition of his service for us; do the same for the other posters at the proper time, enrolling the names of Dr. Beals (page 144) on the Medical poster and Mr. Churchill (page 151) on the Industrial poster.

2. The plan outlined under IX will gain if some account of one or two of the missionaries can be given. This will be possible if two programs are to be allowed. For this purpose more information may be needed which can be obtained from leaflets which the Boards can supply, some free and some for a low price.

3. The story of Edward Fairbank (Topic IV) would dramatize most effectively. Have a group of men and boys from his district sit together one evening for a talk. Let them discuss with pride and enthusiasm his exploits and achievements, one after another speaking up to tell of some thing he happens to know about. Use the material on pages 135-138.

4. The poems of Mr. Tilak and also the hymn will count for more if they can be given in Indian costume. If you cannot get a costume from your Woman's Board, one can be contrived for small expense and almost no labor. (See "Oriental Costumes and How to Make Them." Price, 3 cents.)

5. One good way to get your Society out of a rut is to undertake to give a missionary play or pageant which will make a real contribution to the interest of your whole church or community in the work overseas. A fitting climax to the study of India in this fine book would be to put on a play or pageant which will pass on the better understanding of India which we have tried to acquire for ourselves. The following are three possibilities:—

"The Challenge of India"—a short dramatic scene which is of compelling interest if well done, showing the call of India's villagers. This is not for an evening's entertainment but lends itself well as a special feature of the Sunday evening service of the church, where it could be done in fifteen or twenty minutes. Price, 15 cents.

"Followers of the Star"—a Pageant of India's Christians, in three very effective episodes. It features the four divisions of missionary work, as well as the history of missionary activity in that land. Price, 25 cents. Time, one and one-half hours; participants, fifty-nine.

"The Pill Bottle"—a Play of Medical Missions in India and of how one girl answered the call. Based on the story of Dr. Ida Scudder. In four scenes. Time, one and one-half hours; participants, about twenty-five. Price, 15 cents.

Order any of these three of your Woman's Board. They will be glad also to advise with you regarding production.

THE WONDERLAND OF INDIA

FOR CHILDREN

By Mary Lamberton (I.)

Chapter Seven: *Adventures in Healing*

Poster. Wrap a small "pill bottle" and a rubber ball in packages so as to conceal their identity and fasten to the two upper corners of the heavy cardboard background of the poster. Write or print below the former, "A gift America offers to India," and under the latter, "A gift India offers to America." Then under this print:—

"The one who can guess,
Without any cheating,
May have his reward
At the very next meeting."

Time Place

PROGRAM

I. Processional, led by flag bearers: "Fling Out the Banner."

II. Salute to flags.

III. Reports from committee chairmen.

IV. Song.

V. Guessing game.

The guesses as to the contents of the two packages are given. The one from America *might* contain a Bible or part of one, school books, money for schools, food or clothing, etc.; and the one from India, chocolate, spices, fruit, rice, perfume, brasses, etc. The president then opens the packages and shows the India rubber ball, recalling many uses of the valuable gift, and the bottle, which American missionaries carry full of quinine pills for malaria patients (telling how the mosquitoes swarm the rice fields). (Award a "Here and There Story" to correct guesser.) ("Here and There Stories," 5 cents a copy; 25 cents a year.)

VI. The leader takes up the presentation of the chapter, bringing out the contrast between the number of doctors in their own community and the one hundred and sixty women doctors for one hundred and sixty million women in India.

She then tells the stories in the chapter of

Hospitals for Cows (and others)
Doctor Pennell
Doctor Clara Swain
Doctor Ida Scudder
Our own American Board Missionaries

Dr. Clark, of Ahmednagar, writes in the December *Life and Light* of "Strange Notions Among Hospital Patients."

Some of the difficulties are:—

Fear of nurses in white saris.

No clocks to time medicine. They say, "What place will the shadow be?"

One patient took the paper her powder was wrapped in.

Mothers will not give babies less than a year old any medicine for fear they will take cold.

But the natives are so anxious for help that a husband carried his wife fourteen miles to see Dr. Clark.

Dr. Rose Beals in Wai has a hospital so full that patients lie both *in* beds and *under* them. One day six bullock-cart loads of patients arrived after a three days' journey from over the mountains. They said, "We aren't *all* sick," but most of them needed treatment.

There is an endowed children's bed in the Madura Hospital and a beautiful doll that goes with it, sent by some American children.

VII. Candle Lighting.

By boys and girls who can review briefly the most interesting points in the stories of how these medical missionaries have "shed the light."

VIII. Scripture Memory Verses. If the "Inasmuch" verses (Matthew 25: 35-40) have not been learned, they should be suggested now.

IX. Prayers. By leader and children.

X. Recessional Song: "Stand Up for Jesus."

XI. Supplemental Work.

An American missionary hospital added to your Indian village.

Indian pictures mounted on cardboard of uniform size, to be hung around the room. Two sheets of interesting pictures with brief description have been prepared for your use if you have not access to missionary magazines or the *National Geographic.*

Indian Boys and Girls, 25 cents.

Everyday India, 25 cents.

WHAT OUR MISSIONARIES ARE DOING IN TURKEY TODAY

FOR ADULTS

By Daisy Colman (I.)

Program Seven: *News and Views*

Scripture Selections. Psalm 11; "God our Assurance," *Missionary Herald,* February, 1923.

Song. "The Son of God Goes Forth to War."

A Prayer for the missionaries in Turkey and the Near East.

A Questionnaire. (Let six persons reply in own words.)

1. Are our missionaries safe in Turkey?
2. Are conditions in Turkey as serious as present reports would indicate?
3. Will the American Board be forced to retire from Turkey?
4. What about treaty rights; are the capitulation and concessions in Turkey still operative?
5. How far will there be freedom of worship and teaching in the new Turkey?
6. What will be the best method of missionary approach to Turks? See "Dr. Barton on the Turkey Crisis," *Missionary Herald,* October, 1922.

"A Time to Hold On." Missionary Herald, January 1923.

"Listening in at Lausanne." (Let six or eight persons report brief extracts as given in *Missionary Herald* February, 1923.)

"What of Turkey?" A five-minute talk based on leaflet (W. B. M. I.).

"A Prayer for Mohammedans." Missionary Review of the World, October, 1922.

Supplementary Material: The New Near East, February, 1923. (Published by the Near East Relief, 15 Fifth Avenue, New York.) *Asia,* March, 1923. 1922 Survey, "The W. B. M. I. at Work," 25 cents.

A BOOK STORE IN DELHI
English and Arabic charts hanging side by side

THE HOME BASE

The American Board

THE WAY OUT

Probably every reader of this page will agree that if we could have a release of new spiritual power in the life of our churches, it would accomplish more for the missionary cause than having our treasury filled with gold. May we not go farther and say such a release of power from God would do more to fill our treasury than all the literature, speeches, and campaigns we could produce in ten years? This being the case, what can we do to secure the power which God is always more ready to give than we are to receive? There are a number of things we can do, some of which we may be pointing out from time to time; but just now let us emphasize the supreme thing — prayer. If every reader of the *Herald* would make it the burden of his prayers during the next few months that our ministers, our deacons, our Sunday school superintendents, our trustees, our church members, may arrive at a fresh consciousness of what Jesus means to them and what He might mean to the world, it would bring blessings to our fellowship beyond all words to describe. Such a consensus of petition might start a movement which would transform the situation of our missionary societies and at the same time empower the churches for every task at home.

Do you believe in prayer? Do you believe God stands ready to empower His Church for the work He has given it to do? Will you join with others of like mind, praying for the quickening of our churches in all spiritual ways in the near future? If so, we shall be glad of a line from you. Address Home Department, American Board, 14 Beacon Street, Boston, Mass.

Apportionment Year Returns and Their Meaning

Approximately complete apportionment figures for 1922 are now available. There may be some final corrections. By these figures we are able to strike a line on the giving of our churches during the calendar year just ended. In comparison with 1921 they show the gifts to the American Board to be:—

In 1921 — $698,488
In 1922 — $607,761

There is a falling off of over $90,000. Lest some one may feel that individual gifts have absorbed some of this loss, let it be noted that such gifts fell during the calendar year from $123,557 to $92,733.

What must be our thought in the face of this slump? Disappointing is not a strong enough word to characterize the mind of those who have the Board's work at heart. Shall we say disheartening?

Study our financial statement on page 183. For the six months ending February 28 our gifts from the churches for the Board's work have gained $14,381.72. Last year, halfway through, the churches had increased their gifts over the previous year by $76,672.50. If this is indicative of the increase that may be expected during the remainder of the year, the Prudential Committee might as well begin at once to study the closing up of a number of important pieces of work. At the present trend the Board may have to double its present debt by August 31, bringing it well over $300,000.

If we were finishing up our share in making this world Christ's, we should face diminishing annual resources with alarm, but now we are just getting into the thick of the task. When we ought to be going in stronger, shall we have to pull out? How intense must be the cloud of gloom that is bound to settle over the missionaries! For them the situation is becoming tragic.

Can the next six months go to such an extreme? It does not seem possible that our people will permit it. We at the office end of the task simply cannot give up our hope even if, in the words of one of our missionaries, it is "a hope that hardly knows itself from fear." And there is still reason for hope. Many of our churches have not yet taken their canvasses. The tide may swing back in investment returns and general business conditions. A new spirit of stewardship and even sacrifice may take possession of our people. And God has not said, Stop.

Six months is ample time to save the situation for Christ and His Kingdom.

A Grist of Adoptions

A number of new assignments of the support of missionaries to churches have been made in the last few months with most beneficent effect on the spirit of the missionaries and the enthusiasm of the churches.

Among the new contacts established there are Dr. and Mrs. Wilson F. Dodd, just recently departing for Turkey, supported by the First Church of Waterbury, Conn.; Dr. and Mrs. Charles A. Siler, taking up work in Shantung, China, by the Olivet Church of St. Paul; Dr. William J. Jameson, on his way to Ceylon, by Pilgrim Church, Schenectady; Miss Gertrude H. Merrill, on her way to Mt. Silinda, Africa, by the Pine Street Church, Lewiston, Me.; Mr. Winfield McLean and Miss Elizabeth Lewis, his *fiancée*, by Pilgrim Church, Seattle; Mr. Allen E. McAllester, who eventually will find his field in West Central Africa, by the Ithaca Church; Dr. and Mrs. Philippe deVargas, returning to Peking, China, by the Glen Ridge Church, N. J.; Rev. and Mrs. Lloyd L. Lorbeer, missionaries at Madura, India, by the Long Beach Church, Cal.; Rev. and Mrs. Arthur W. Hummell, of Fenchow, by the Ontario Church, Cal.; Rev. Lyman V. Cady, of Shantung, China, by the Benton Harbor Church, Mich.; Rev. Frederick R. Dixon, of Africa, by the New Milford Church, Conn.

A few joint assignments have been made. St. Paul, Nutley, N. J., assumes a part of the support of Dr. and Mrs. Floyd O. Smith, of Cagayan, P. I. Lewis Avenue, Brooklyn, and Archwood Avenue, Cleveland, share the support of Rev. and Mrs. Azel A. Martin, of Madura, India. The First Church of Akron, Ohio, takes on a part of the support of Rev. Harold W. Robinson, of Paotingfu. Winter Street Church, Bath, Me., shares in the support of Rev. and Mrs. Joseph L. Moulton, of Marathi, India. Westfield, N. J., takes on a part of the support of Rev. and Mrs. Edward W. Felt, of Marathi, India. Center Church, Brattleboro, Vt., and Leyden Church, Brookline, Mass., together are carrying the support of Mr. and Mrs. Dana K. Getchell, of Salonica. It is to be noted also that a share of the support of Rev. and Mrs. A. E. LeRoy, of Africa, has recently been assumed by a generous woman in Connecticut.

Interesting side-lights on some of these relationships are that Dr. Jameson is a son of the church, Pilgrim, which eagerly assumed his support. Mr. McLean and Miss Lewis are children of the Pilgrim Church of Seattle, and also of Rev. Lyman V. Cady and the Benton Harbor Church. Miss Gertrude Merrill was gladly taken on by the Lewiston Church in view of the fact that she made that her home church during college days. Mrs. Getchell's mother is a valued member of the Leyden Church, Brookline, which deepens that relationship.

Quite the most rapid movement to assume a missionary was made by the Glen Ridge, N. J., Church. Dr. deVargas was sailing on Saturday and Dr. Wilson, of Glen Ridge, and a layman had only an hour's conference with Dr. deVargas on Friday. They were so deeply impressed, however, that they fired the enthusiasm of their people and the relationship was enthusiastically consummated.

There is no shortage of calls for more of these delightful and inspiring relationships. We will do the best we can by all.

At the Weakest Point

Accompanying a most generous gift came this trenchant word from the donor:—

"You say 'The churches have not done what was expected of them.' Why should they, when so little is said about 'missions' during the church year? I am in several different Congregational churches during the year, and almost never hear a prayer offered for *our* missionaries on the field *even* when the church may be supporting a missionary. To most church members it is not *vital*—as it is to some of us. Of course the Women's Societies conduct special work along this line, but it is seldom *any* woman can be found to even *make* a *prayer* at such meetings."

Woman's Board of Missions

An Increase in Conditional Gifts

The Woman's Board of Missions has recently received a Conditional Gift of $10,000, the third one of this amount within a period of a little more than a year. There have been three others of less than one thousand dollars each during the past month. The Board welcomes these gifts, both large and small. The Conditional Gifts Fund has been increasing in a most encouraging manner of late. We believe that this indicates a growing appreciation of the wise financial administration of the Board, as well as a clearer understanding of the advantages of this form of contribution to the Board: namely, that a Conditional Gift assures to the giver a fixed income during the remaining years of her life and the certainty that after her death the whole of the principal will be used for the support of the work of the Board. The Conditional Gifts Fund of the Woman's Board of Missions now amounts to $107,481, representing forty-five donors. The treasurer will welcome any correspondence on this subject.

Day of Prayer Services

From many parts of the Eastern States come encouraging reports of the observance of the joint Day of Prayer for Missions, February 16. The well-arranged program, "The Light of the World," prepared by a committee of which Mrs. DeWitt Knox, of New York, is chairman, was given with good success in many towns and villages. Such services were held in Hartford, Conn., in Portland, Me., in New York City, and in many other centers. In Boston a forenoon gathering was held at the chapel of the Old South Church. Miss Heloise E. Hersey presided. Seven

denominations were represented in the exercises. Mrs. Stanley Emrich, of the Near East Relief, and Mrs. Charlotte Hawkins Brown, from North Carolina, gave brief addresses of singular power.

Each year sees a wider circle and a more inclusive number of women meeting together for this early Lenten service with results which are felt the world around.

Presidents of Women's Guilds Meet for Conference

On Friday, February 9, there was held in the vestry of Park Street Church a meeting somewhat unique among the gatherings of church women. About two hundred churches of Greater Boston were invited to send the presidents of their Woman's Guilds or Woman's Unions for a conference on the work of women in the church. About one hundred responded and the following topics were presented for discussion by able leaders: Fellowship Activities; Finance; Missionary Education; the Program for Home and Foreign Missions; Community Service. The last half hour a stimulating and helpful address on the Spiritual Emphasis in Woman's Work was given by Dr. Ashley D. Leavitt, pastor of Harvard Church, Brookline.

Those who attended were so impressed with the suggestiveness of the program that it was decided to hold a similar conference next fall. Mrs. John Holt, of Andover, Mass., presided with great acceptance. At the request of the company Mrs. Holt agreed to serve as chairman of the Committee on Arrangements for the fall meeting. The other members of the committee are Mrs. C. W. Grover, Mrs. Franklin W. Davis, Mrs. George E. Seabury, and Mrs. Hattie M. Spear.

It is with the thought of coördinating the women's activities of our Congregational fellowship that this experimental plan was tried first in Boston with the hope that similar conferences might be arranged in many of our larger towns and cities. Further details will be gladly furnished by Miss Helen B. Calder or Mrs. Mabel T. Badger, 14 Beacon Street, Boston.

A Recruit for Mexico

After long search the W. B. M. has succeeded in finding a successor for Mrs. Barbara Howland Barber, whose marriage made vacant her post at the *Instituto Colon,* Guadalajara. Miss Gladys R. Thompson, who has recently been adopted as a missionary, is a native of Vermont and expects to graduate from Middlebury College in June. She comes with the highest recommendations from her associates and teachers and has held positions of honor and responsibility during her school and college course. Owing to family circumstances she was obliged to defer her college course and in the interval filled business positions with great acceptance. A member of the faculty at Middlebury writes of her, "She has the spiritual nature, intellectual power, practical qualifications and consecration that go to the making of a successful missionary."

MISS THOMPSON

MISS BLODGET

A Term Appointee for Barcelona

Miss Bertha Blodget, of West Boylston, Mass., has been appointed for a year's service at the *Colegio Internacional* at Barcelona, Spain. Miss Blodget is a graduate of Wellesley College, class of 1911, and has taught for eleven years. At present she is teaching Spanish in the Bay Ridge High School, Brooklyn, N. Y. She is a woman of ripe experience and of the strongest and truest Christian character whose influence will be of great value with the Spanish students at Barcelona.

New Directors for the Woman's Board

Since the annual meeting in November, Mrs. Louis K. Snyder, an active worker in the Winchester, Mass., Church, has been elected a director. At our last meeting we welcomed another new member, Mrs. J. Edward Plimpton, of Walpole, Mass., well-known as an expert in missionary education. For the added strength brought by these new workers we are very grateful.

Field Activities

As the spring opens, various members of our secretarial force are planning to give much time to different kinds of field work.

Miss Mabel E. Emerson has been asked to join a team in Aroostook County, Me., for some Apportionment Institutes to be held by the Commission on Missions during April. Mrs. Wilcox, of the American Missionary Association, will be the other woman representative. Miss Ruth Isabel Seabury has been invited to attend the Biennial of the Reformed Church in the United States at Dayton, Ohio, May 15-17, to address a large rally of young people and to give instructions in story-telling for children. In connection with this trip she hopes to spend a week or more among the Congregational churches of Western Pennsylvania.

Miss Kyle, with Miss Grace Breck, of Paotingfu, North China, has accepted an invitation to attend the Western Maine Branch meeting May 23 in South Paris and the Eastern Maine Branch meeting, May 25, at Foxcroft.

Miss Breck, who is studying for a degree at the University of Oregon, will interrupt her course long enough to spend a month visiting the Southeast Branch by whom she is supported. She hopes to

begin about April 10 and to be present at the State Association meeting in Miami, Florida. Her itinerary is in the hands of Mrs. A. H. Hazeltine, Route A, Miami, who should be addressed by those desiring to secure a date from Miss Breck. On her way north she will make brief stops in Georgia and the Carolinas, if time permits.

MISS ELLEN CARRUTH

Miss Carruth, whose death occurred February 27 at her home in Kearsarge, N. H., was treasurer of the Woman's Board of Missions from 1888 to 1896. She was a woman of marked ability and gracious presence and will be remembered by many in the Congregational circle. The family home for many years was in Ashmont, Mass., and Miss Carruth was a prominent member of Second Congregational Church of Dorchester, where she had for years a Bible class of young men, the members of which still gratefully remember her Christian influence. She also taught for a short time in the Syrian Protestant College in Beirut. She succeeded, as treasurer of the W. B. M., her sister Emma, who gave sixteen years as assistant treasurer and treasurer.

The Woman's Board has been fortunate in having as its treasurers throughout its history a succession of such generous and efficient women who have borne heavy responsibilities and who have given, without salary, unstintedly of their time and strength.

Miss Sarah Louise Day, who followed Miss Carruth, served twenty-one years. Mrs. Frank Gaylord Cook, the present treasurer, was elected in 1917.

Woman's Board of Missions of the Interior

THE THANK-OFFERING LETTER

Dear Women of Mine:—

I have been reading lately some comments on Second Timothy, first chapter, part of the sixth verse, "Stir up the gift of God which is in thee." This English writer says, "A gift is a divine deposit, flaming in fire, burning in heat, driving in energy." Verse nine: ". . . . Grace which is given us in Christ Jesus," "Grace, the infinite resource of God which creates the tone of our preaching and the temper of our living, bringing all into harmony with the character of God."

I am thinking of you and of myself every day, and of our Thank-Offering, which is already preparing, and am asking myself the question: "Does the gift which God has given to me flame into a fire which by its light makes other people see the women and children who are lost without his help? Does the gift of God within me today burn with such warmth as to kindle in others the longing to send the knowledge of him to our unknown sisters across the seas? Does the gift of God in me have a driving, energizing power which wins by its force people to believe anew in this world-wide uplifting of womanhood?"

And I am also asking myself, "Is the Gift wrapped around with a beautiful Grace, which shall create the tone of the message which he gives me to give to others, a tone which is always high and clear and true, and then—ay, here's the rub—which creates the temper of my living—living, Christ at the center, just radiating his power?"

How is it, women of my heart, with you and with me today? If he can so take possession of you and me that the Gift and the Grace shall result in power in our lives where we are, then the women's organization, the children's and young people's work, the prayer group, the *Missionary Herald* quota, the apportionment and the Thank-Offering, will not be cold machinery, but will be living ideals in the lives of the members of our churches, and we shall really be working with the King of kings.

"Call unto me, and I will answer thee, and show thee great and mighty things, that thou knowest not." "I came that they may have life, and may have it abundantly."

TO THE THANK-OFFERING SECRETARY OF THE AUXILIARY: Will you within the next week send a card to the Thank-Offering Secretary of your state (all states but two have Thank-Offering Secretaries), answering these questions:—

1. How many Thank-Offering boxes will be used in your church this year?
2. Will you have a public Thank-Offering service?
3. Will your Thank-Offering be over and above apportionment?
4. Will you designate it for the Kobe College Building Fund?

TO THE BRANCH THANK-OFFERING SECRETARY: Will you within the next week send a letter to each society in your state asking:—

1. How many Thank-Offering boxes shall I send you this year?
2. Will you have a Thank-Offering Secretary in your church?
3. Will you have a public Thank-Offering meeting?
4. Will you try to double your Thank-Offering this year?
5. Will it be over and above apportionment?
6. Will you designate it for the Kobe College Building Fund?

SLOGANS: "A *Herald* in every home"; "A Thank-Offering box in each home with many gifts from each member"; "A public Thank-Offering service."

HYMN: "Hasten, Lord, the glorious time."

Yours for Victory,

LYDIA LORD DAVIS,
W. B. M. I. Thank-Offering Secretary.

LIFE MEMBERS TO THE FORE!

New plans are under way by which it is hoped that the Life Members of the Board, who now are an unused force, may come to have a more definite function and active interest in the work. Briefly, the idea is that henceforth all Life Membership fees shall be over and above church apportionments and

shall go toward the support of an extra missionary who will be known as the special representative of the Life Members. If there is any money left over, it shall be used for some building or other object which shall also be known as the special interest of the Life Members.

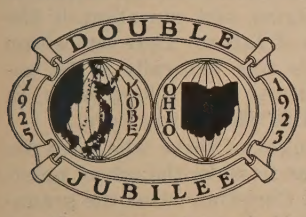
It is suggested also that, wherever it is feasible, a social gathering of Life Members in local centers be held once a year, in the hope of promoting friendliness and lessening the detachment, apathy, and irresponsibility which now exist to some extent.

A further recommendation is that the Branches be requested to appoint Secretaries of Life Membership, to cultivate the field and clear the records for their states, correcting the lists and sending new names, changes of address and the like, to the Chicago headquarters.

Twenty-two new life members have already been received this year, and at this rate of accession the fees received should be more than enough to support one of the new workers so much needed on the field.

MRS. LESTER CURTIS,
Secretary of Life Memberships,
1031 E. Fiftieth St., Chicago.

COMRADES OF THE BLUE AND GOLD



For some time the Kobe College Committee of the Ohio Branch has been making plans by which Ohio should raise its quota of $25,000 for an Ohio Building in the new Kobe.

A number of interesting coincidences developed. First it was noted that the Jubilee of the Ohio Branch, falling in 1923, and the Jubilee of Kobe College, coming in 1925, fell nicely within the limits of the three years allotted to the Kobe fund, thus making possible a *Double Jubilee* campaign.

It also appeared that the colors of Kobe College were blue and gold, the same as the colors of the Ohio Branch. It was thus easily determined that those who took part in the campaign should be known as Comrades of the Blue and Gold.

It is estimated that during the next three years Ohio may hope to raise $10,000 for Kobe through the Thank-Offerings. For the remaining $15,000 it was decided to secure fifty women in the state who would each become responsible for contributing, or raising, $300 in three years, these women to be known as captains.

The organization proposed then forms itself in this fashion:—

Commander-in-Chief, Mrs. W. F. Brunner, President.
Colonels, a Kobe Committee of ten, Mrs. Robert E. Lewis, Chairman.
Captains, the fifty women who will raise or give $300 each.
Comrades of the Blue and Gold, including all those who contribute or assist the Captains.

On January 5 women from all over the state were brought to a luncheon in a charming room of one of the Cleveland hotels. The program-place-cards in blue and gold were accompanied by Kobe booklets and little blue pencils with gold bows.

The guests included the Executive and Advisory Committees and others, making the number about 125. Mrs. W. F. Brunner and Mrs. C. W. Brainerd, both of Cleveland, start in January on trips which will include a visit to Kobe College. There were also present Mrs. Jennie Cozad Newell and Miss Frances Parmelee, who have had many years of service in Japan, and Miss Edith Husted, home on her first furlough from teaching in Kobe College. Miss Parmelee brought with her two young ladies from Japan, now studying in Oberlin, one a graduate of Kobe College, and one of the Academy.

Mrs. Brunner opened the afternoon program and introduced the speakers.

Miss Uline, Home Secretary of the W. B. M. I., had delved among the archives and brought forth many interesting bits from the long years of Kobe College history and the plans for the new and beautiful college overlooking the harbor.

Miss Tomo Mori and Miss Tazu Yonezawa, the two Kobe girls present, rendered a Japanese ballad and the song of the Kobe Alumnæ.

Mrs. C. J. Forbes, in a dramatic impersonation, told the story of a Japanese girl "crowded out" from the "Jesus school."

Mrs. A. M. Gibbons told the plans for Ohio's share in the Kobe Jubilee and the hope that there might be an Ohio building at the college.

Mrs. Lydia Lord Davis made a heart-searching prayer-service of her closing plea for helpers in the campaign. In the very presence of the Master each woman considered what might be her share in this piece of the work that is his.

CLARA LITTLE SIMPSON,
Editorial Secretary, Ohio Branch.

SPRING MEETINGS

Following are the dates and places of the State Conferences and Branch Annual Meetings to be held in the interior territory this spring, and the names of the W. B. M. I. representatives who will attend them:—

Colorado (State Conference), Montrose, June 5-13; Mrs. Lydia Lord Davis.
Illinois (Branch), Rockford, April 11, 12; Mrs. Davis, Misses Alma Atzel, Alice Reed, Susan W. Orvis, Augusta de la Porte, Mary Lamberton, and Daisy Colman.
Illinois (State Conference), Oak Park, Pilgrim Church, May 15-17.
Indiana (Branch and State Conference), Indianapolis, May 14-17; Miss Mary D. Uline.
Iowa (State Conference), Ottumwa, May 15-18; Miss Orvis.
Kansas (State Conference), Manhattan, May 9-11; Miss Colman.

Minnesota (Branch), Little Falls, May 1-3; Miss Atzel and Miss Uline.
Missouri (Branch and State Conference), Webster Groves, April 11, 12; Mrs. L. H. Gates and Miss Uline.
North Dakota (Branch), Granville, May 2-4; Miss Emily Bissell, Miss Uline.
Oklahoma (State Conference), Carrier, April 24-26; Miss Colman.
South Dakota (Branch and State Conference), Sioux Falls, May 10-13; Miss Bissell, Miss Reed, Miss Uline.
Wisconsin (Branch), La Crosse, April 17-19; Mrs. Davis, Miss Bissell, Miss Lamberton.

Woman's Board of Missions for the Pacific

JUBILEE REMINISCENCES

From a paper read before the General Association of California, October 9, 1873, by Rev. J. W. Hough.

"Sisters in Christ's church on the Pacific, it is already high time that you were sharing in this noble work. Your sisters beyond the Rocky Mountains are stretching their hands over your Sierras and across your Golden Gate to give the Gospel to the enslaved and degraded women of the Orient. God in his providence has made you neighbor to that strangely awakened nation, Japan; and that vast aggregation of humanity which contains one-third of the women of the globe, China. He has allotted you a goodly heritage in this young land of sunshine and gold. He asks you to give to his work as he has given to you.

Give as the morning that flows out of heaven,
Give as the waves when their channel is riven,
Give as the free air and sunshine are given,
Lavishly, utterly, joyously give.

Not the waste drops of thy cup overflowing,
Not the faint sparks from thy hearth ever glowing,
Not a pale bud from thy June roses blowing,
Give as He gave thee, who gave thee to live.

It was under the inspiration of such words as these that the women of the Pacific Board took up their enterprise. While their first activities had followed missionaries who went from their midst to Mexico and Turkey, in the case of Japan it was a response to the interest aroused by Joseph Hardy Neesima.

The story of Neesima and the Doshisha reads like a romance, beginning with his dramatic escape from Japan. The thorough education he received through his benefactor enabled him to render a unique service as interpreter to the Embassy of his country on its historic journey to the courts of the Western World, as referred to by Dr. Harada in his article in the February *Herald*. No other Japanese at that time was capable of filling the position, and in recognition of the valuable service rendered, his forfeited citizenship was restored.

When Neesima made his impassioned plea for his countrymen before the Christian people of New England he was addressing ostensibly the American Board and its officers. But there were women in that audience who, stirred deeply by the appeal, with characteristic energy set about raising a fund, which by 1876 had reached the sum of $3,000. This was Centennial Year and it was called a Centennial Gift. The contributions were from one hundred and sixteen organizations and twenty-eight individuals. The list of names and societies is preserved as a Roll of Honor in the Doshisha Jo Gakko and was also published in a leaflet gotten out by Dr. J. D. Davis in 1903. This fund was sent to the Japan Mission with the request that it be used for a girls' school at the Doshisha.

The appeal produced more than money; it brought a worker in the person of Miss Alice J. Starkweather, of Hartford, Conn., who was ready to go long before the fund was completed. April, 1876, found her already in Kyoto, an inmate of the home of Dr. J. D. Davis, Neesima's colleague in founding the Doshisha.

The W. B. M. P. had the honor of entertaining Miss Starkweather during the interval between her journey from New England and the trans-Pacific voyage, the tie thus formed resulting in her adoption as their third missionary at a little later date.

We of this generation can scarcely conceive of the closed doors confronting our early workers in Japan. It is striking evidence of Joseph Neesima's genius that he chose Kyoto as the location for his university-to-be. The capital for eleven centuries and the center of art, religion, and education, it has been fitly called the Rome of Japan. Here opposition to foreign religious ideas was naturally to be expected, but its intensity lasted for six long years, in the midst of which the Girls' School was born.

It was largely the thought of those who gave the Centennial Gift, which was to make the school possible, that without educated Christian wives the graduates of the Doshisha would find themselves almost hopelessly handicapped in their work, so the training in the school has ever had this object: to make intelligent wives and mothers, capable also of Christian leadership in church and school. To this end Domestic Science and Hygiene have paralleled the Bible courses and intellectual study.

The beginnings were humble enough, just girls here and there who came to live with Miss Starkweather chiefly to study English. By the spring of 1877 eight or ten of these girls were sharing her home. The Centennial Gift provided a building and since that time the light has never gone out. Even during those dark days from 1895-98, when Doshisha was entirely separated from the Mission and the American Board and there was no foreign teacher connected with the institution, Dr. Davis says, "The Girls' School kept up its Christian faith and spirit in a wonderful way, and was for a time almost the only bright spot remaining."

Miss Starkweather gave ten years of devoted service to the school and when she returned to America because of ill health, there was a native daughter of California ready to be sent out to fill the need, Miss Mary Florence Denton, whose wonderful services to the Girls' School have been unremitting and still continue.

TREASURY STATEMENTS

THE FINANCIAL STATEMENT OF THE A. B. C. F. M. FOR FEBRUARY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From 20th Century Fund and Legacies	From Matured Conditional Gifts	Income from General Perman't Fd.	TOTALS
1922 . . .	$11,350.05	$3,360.83	$629.45	$2,340.57	$1,000.00	$3,717.92	$22,398.82
1923 . . .	28,126.73	1,533.08	1,163.32	1,388.44	1,000.00	4,029.75	37,241.32
Gain . . .	**$16,776.68**		**$533.87**			**$311.83**	**$17,622.38**
Loss . . .		$1,827.75		$952.13			2,779.88

Net Gain for the Month $14,842.50

FOR SIX MONTHS TO FEBRUARY 28

1922 . . .	$325,216.83	$22,799.85	$12,111.73	$161,022.08	$17,400.00	$15,333.18	$553,883.67
1923 . . .	339,598.55	28,219.96	13,156.46	145,825.35	11,925.00	18,375.77	557,101.09
Gain . . .	**$14,381.72**	**$5,420.11**	**$1,044.73**			**$3,042.59**	**$23,889.15**
Loss . . .				$15,196.73	$5,475.00		20,671.73

Net Gain for the Six Months $3,217.42

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR SIX MONTHS TO FEBRUARY 28

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscel.	TOTALS
1922	$314,389.92	$113,801.41	$10,014.49	$438,205.82
1923	255,845.38	125,791.83	5,103.83	386,741.04
Gain		$11,990.42		
Loss	$58,544.54		$4,910.66	$51,464.78

IS IT A SPURT OR A PROGRESSION?

The churches made a gain of $16,776.68 in February, one of the longest jumps in recent years. Making allowance for the fact that February is credited with certain belated remittances intended for January, the record remains a cheerful one. When the tabular statement was laid on our desk smiles went around the Home Department circle. Perhaps it is a spurt. Perhaps not. If it means that we have turned the corner and that from now on the churches are to register increases from month to month, it lifts a tremendous load of anxiety. We can hardly hope (on the basis of reports reaching us from national and state leaders) that the churches will save the day for the Board during the present year; but should our many individual friends stand ready to help with unusually generous gifts between now and September 1, it may be possible to avoid drastic cuts in the work. A situation growing more serious for several years has reached the crucial point. Except for our Christian faith we would hardly dare look it in the face. Business considerations pure and simple would dictate immediate retrenchment of the work on a large scale. Faith says: "Wait. Give the people another chance." And faith has won in our Prudential Committee, at least for another six months.

Look at the figures for February and for the first half of the fiscal year. Toward the absolutely necessary gain of $130,000 note that we have secured a gain of $3,217.42.

THE FINANCIAL STATEMENT OF THE W. B. M.

Receipts Available for Regular Work, February 1-28, 1923

	From Branches	From Other Sources	For Buildings	From Legacies and Reserve Legacy Fund	Income from Investments and Deposits	TOTAL
1922.....	$10,947.65	$113.00	$2.00	$151.50	$413.00	$11,627.15
1923.....	12,160.90	130.00	724.79	262.50	280.50	13,558.69
Gain.....	$1,213.25	$17.00	$722.79	$111.00		$1,931.54
Loss.....					$132.50	

October 18, 1922—February 28, 1923

1922.....	$85,533.75	$5,643.92	$1,193.20	$11,761.41	$3,262.91	$107,395.19
1923.....	90,473.97	6,059.61	4,484.29	9,699.20	3,668.31	114,385.38
Gain.....	$4,940.22	$415.69	$3,291.09		$405.40	$6,990.19
Loss.....				$2,062.21		

1923 is starting well. The second month, like the first, shows a gain in all but one column, and in neither month has the loss been from living donors. If every one of the remaining eight months of our fiscal year can show corresponding gain, our goal will be reached. To keep on gaining month after month is no easy task, but encouraging letters come from Branch Treasurers and we believe it can be done.

THE W. B. M. I.

Receipts Available for Regular Work for the month of February, 1923

	From Churches and Auxiliaries	From Individuals	From Y. W. and C. E.	From S. S. and Children	Income from Funds	TOTAL
1923.....	$4,428.15	$133.03	$223.94	$259.48	$4,853.55	$10,385.28
1922.....	6,026.49	494.00	534.50	396.87	109.04	7,560.90
Gain					$4,744.51	$2,824.38
Loss	$1,598.34	$360.97	$310.56	$137.39		

The net loss from church societies for the month is $2,407.26. This is not encouraging, but we hope the knowledge that receipts are falling off will stimulate to greater effort. Four months of the year are gone and concrete plans for meeting the whole apportionment are urged upon every woman's society. We cannot hope successfully to meet our budget in any other way.

FINANCIAL STATEMENT OF THE W. B. M. P. FOR THREE MONTHS TO MARCH 1, 1923

	RECEIPTS	
BRANCHES	FOR REGULAR APPROPRIATIONS	FOR JUBILEE FUND
Arizona	$67.36	$16.25
Northern California	2,556.65	9,441.60
Southern California	3,827.83	4,097.73
Idaho	111.00	
Oregon	360.00	169.00
Utah	5.97	7.00
Washington	1,330.00	765.52
	$8,258.81	$14,497.10
Corresponding Quarter, 1922	6,532.09	2,333.18
Gain	$1,726.71	$12,163.92